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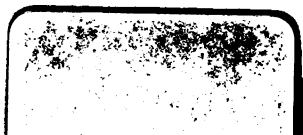
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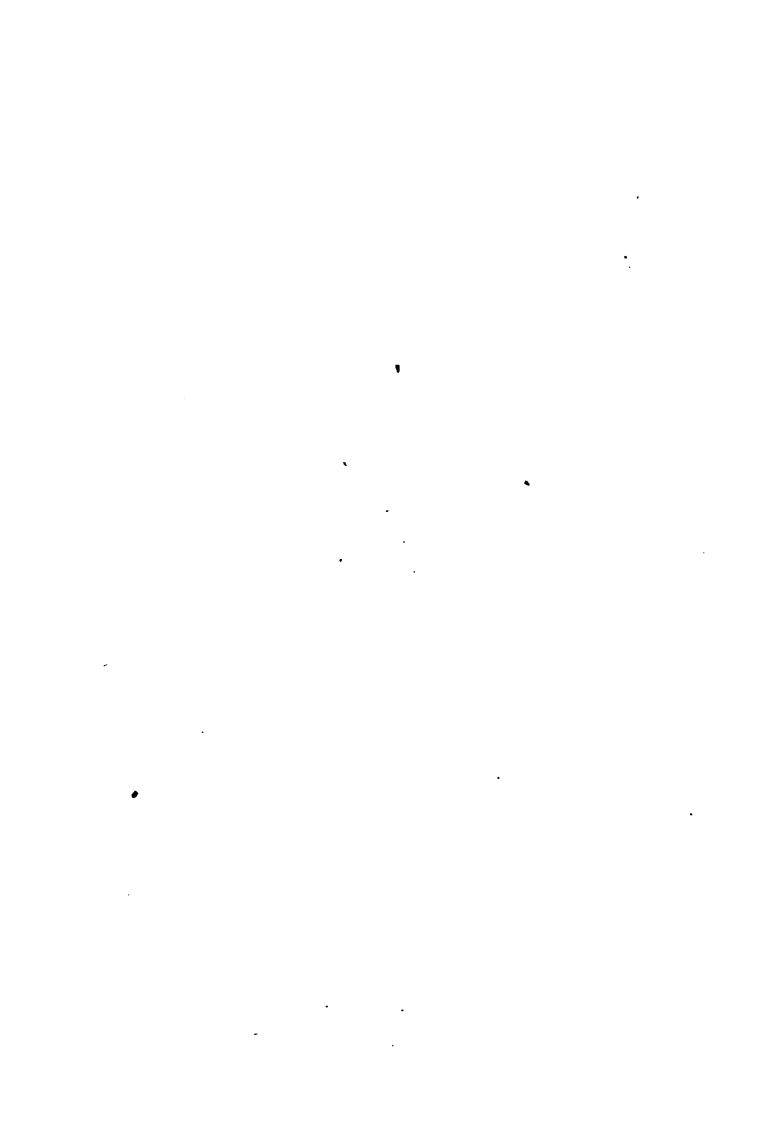
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THE HEART:
ITS MEDITATIONS AND EXERCISES.

COMPRISING

PRIVATE PRAYERS

FOR EVERY DAY IN THE WEEK,

AND FOR THE

SEVERAL PARTS OF EACH DAY.

TRANSLATED FROM THE

GREEK DEVOTIONS OF BISHOP ANDREWS;

By GEORGE STANHOPE, D. D.

Late Dean of Canterbury.

ALSO, FROM APPROVED AUTHORITIES,
AN INTRODUCTION, NOTES, AND SUPPLEMENT.

BY JOSEPH MACARDY,

AUTHOR OF A

"SYNOPSIS OF THE EVIDENCES OF CHRISTIANITY," &c.

*"Man looketh on the outward appearance; but the Lord
looketh on the heart."—1 Sam. xvi. 7.*

*"Keep thy heart with all diligence; for out of it are the
issues of life."—Prov. iv. 23.*

*"Blessed are the pure in heart; for they shall see God."—
Matt. v. 8.*

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AND ALL BOOKSELLERS.

1843.



ADVERTISEMENT.

IN the Holy Scripture how obvious and excellent the elements of sound and pure Devotion! The history of the Creation; of the Fall; of the Deluge; of the Dispersion; of the Patriarchs; of the Mosaic and Prophetic Economy; and of the Redeemer, and his Disciples, so awaken, instruct, and enlarge the heart; and the vast and varied experience of the Royal Psalmist is so minutely adapted to its necessities, its sorrows, its hopes, and its felicities, that other words than those of the Sacred Volume, and the spontaneous overflowings of gratitude and holy confidence, might be deemed unnecessary for Devotional Exercises.

But, from the continuous effort, excitement, and anxieties, of life, there springs an inattention; and, from its affluence and honours, an indifference—to the BOOK OF GOD—to all its treasures of instruction, admonition, and solace. And this, alas! in contempt of the national visitation, embarrassing and disastrous events, and individual vicissitude, which so repeatedly present themselves to every eye, and appeal to every understanding, in corroboration of the Divine Oracles, and a supreme and vigilant Providence!

We present a Manual which is pre-eminently calculated to attract attention, to arouse the judgment, and to enlighten the understanding; a Manual which emanated from the heart and pen of an erudite and eminent servant of God;* and may, indeed, be styled

* Bishop Andrews was one of the translators of the Pentateuch, and of the historical Scriptures, from Joshua to the first book of Chronicles exclusively. He was born in London, and made rapid progress in learning at the Coopers' free school, Radcliffe; and subsequently at Merchant Taylors' school; from which he was sent to Pembroke-hall, Cambridge, where

the **MANUAL OF THE HEART**; for it is essentially sound, and pure, and fervent; and every page bears the stamp of sacred authority. To this admirable production, we prefix a general and distinctive, but appropriate title—**THE HEART : ITS MEDITATIONS AND EXERCISES !**

We subjoin a few explanatory extracts from the Preface ; and reprint the work, nearly *verbatim*, from Dr. Stanhope's* translation. The **INTRODUCTION**, **NOTES**, and **SUPPLEMENT**, are from high and approved authorities, and cannot fail to be appreciated by every candid and intelligent reader.

he took the degree of Bachelor of Arts, and obtained a fellowship. Shortly after, on taking his Master's degree, he was chosen catechist in his college, and read a course of lectures on the Decalogue with great and merited celebrity. Through the interest of Sir Francis Walsingham, he obtained, first, a living in Hampshire, and afterwards the vicarage of St. Giles, Cripplegate; from which he was preferred to a Prebend in the cathedral of St. Paul, with a residentiaryship. On the death of Dr. Fulke, he was chosen Master of Pembroke-hall; and, being appointed Chaplain to Queen Elizabeth, she made him a Prebendary of Westminster. He was also Dean of St. Peter's, and of the King's Chapel. Subsequently he was Lord Almoner and Privy Counsellor to James I. and Charles I.; and successively Bishop of Chichester, 1605; of Ely, 1609; and of Winchester, 1618. He died September 27, 1626; leaving a character thus pronounced by his contemporaries: "his **FARTS** and **KNOWLEDGE** were rare and great, his **JUDGMENT** greater, and his **HOLINESS** and **DEVOTION** greatest of all."

* Dean Stanhope, born in Derbyshire, March 1660, was educated at Eton; and thence elected to King's College, Cambridge, where he took his Master's degree in 1685. Upon leaving college, he was preferred to the rectory of Tewing, in Hertfordshire; in 1689 presented to the vicarage of Lewisham, in Kent; within a short period, appointed Chaplain to William and Mary; and, in 1703, made Dean of Canterbury. In 1701 he preached the lecture founded by Mr. Boyle; and was thrice Prolocutor of the Lower House of Convocation. He published *Sermons at Boyle's Lecture; Practical Discourses*; and a *Paraphrase on the Epistles and Gospels*. Also, translations of *Thomas a Kempis*; *St. Augustine's Meditations*; the *Meditations of Antoninus*; *Epictetus*; *Charron on Wisdom*; *Rochevoucault's Maxims*; and the **PRAYERS** now in the hands of the reader. He died March 18, 1728.

PREFATORY EXTRACTS.

THIS performance will recommend itself to Christians, by the usefulness and importance of the subject matter ; as a help to those addresses to the Throne of Grace, on which, in so great a measure, depend all the comforts and blessings of time and of eternity.

The Heart, already enlightened with piety and charity, will here find something exactly suitable to its inward motions ; and the most significant and beautiful words, wherein to utter its holy desires ; and those gracious sentiments, which, without this help, would perhaps break forth with less advantage and less accuracy both of method and expression. Not that our Heavenly Father, who hears even the silent sighs and unuttered desires of humble souls, despises the petitions of his children, when poured forth in the meanest language, provided it be the best they can command. But sure it will be acknowledged, that when the heart, the principle, the matter, and the words, are all excellent and accurate, the sacrifice is more complete, fresh sweetness is added to the incense, and the whole service is more worthy of God.

But the less perfect Christian, who has not yet made so much progress in the school of piety as the former, may reap still greater benefit from this work. It will tend to improve him in knowledge and prac-

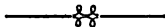
tice; it will be to such not only a Prayer Book, but also an excellent Catechism. He will here find the Commandments, and the Creed, and other important points of Christian Instruction, explained and applied with great judgment, and no less perspicuity than brevity; so that they may be soon learned, and easily remembered. He may here be led to form just notions and holy desires,—such as cannot but have a considerable influence on his prayers and his manners. He will be put in mind of the variety and greatness of his sins and of his wants; of the holiness, the mercy, and the goodness of God; and the many invaluable benefits he heaps on mankind. In short, by a serious and proper use of this Manual, he will perceive himself to advance apace in love to God and man, and in every Christian grace and virtue.

Indeed what less can be expected, when a book of this nature is composed of materials taken out of the Holy Scriptures, and those very ancient liturgies, which bear the names of St. James, St. Basil, and St. Chrysostom; and collected and put together by the most judicious workmen—such as were Bishop Andrews and Dr. Stanhope?

The first and the only edition I ever saw of Bishop Andrews's 'Private Prayers,' in Greek and Latin, was printed at Oxford in the year 1675. By the best judgment I can make of that book, he appears to have collected, from time to time, in the course of his reading, materials for every part of prayer; which he wrote down, some in Greek and some in Latin. These at first were chiefly hints; but out of them he composed several prayers, that he used privately in his closet, and some of them publicly in the church, before sermon, having translated them into English. Many of these prayers were completely finished, and

used by him as forms ; in others, he left some hints not quite completed, but wherein it was easy for him to supply all that was wanting, as he used them. These he varied often, as occasion and necessity required, and improved them by degrees. Such of them as were brought nearest to perfection, he wrote in Greek ; either because the New Testament, Septuagint, and most ancient Fathers and Liturgies (whence he extracted a great deal), were in that language ; or because that language has some advantage for devotion ; as the many compound words it contains, strengthen the ideas they convey to us, and make a more lively impression upon the mind.

Dean Stanhope, who often used these devotions in the original language, and had committed a good part of them to his memory, was so well pleased with them, that he took the pains to translate what is contained in the following sheets, for the use of a dear friend, to whom he apprehended they would be acceptable and serviceable. They gave so great satisfaction, and did so much service, not only to that friend, but to all those into whose hands the copies came, that the Dean resolved to print them.



INTRODUCTION;

CONTAINING

SUBJECTS FOR MEDITATION, &c.

How hypothetical, verbose, or vapid, the most elaborate treatise of human effort, when compared with the Divine Records! The pride of intellect and acquirement; the prejudice of habit, circumstance, and connexion; or the schemes of dissembled avarice and aggrandisement, taint and characterise our best performances; but the mosaic history—the revelations of the prophets—and the doctrines and narrations of the inspired writers in general, constitute a simple and divine philosophy, which is at once explanatory of universal nature,* and appropriate to every condition and necessity of man.†

Could we observe the human heart, and read its sorrows, and its felicities, how many should we find deriving their entire consolation from the Holy Scrip-

* "Without the History contained in Genesis, the world would be in comparative darkness; not knowing whence it came, nor whither it goeth. In the first page, a child may learn more in an hour, than all the philosophers in the world learned without it, in a thousand years."—*Greenfield*.

† The Bible is from God, and every man is interested in the meaning of it.—*Bishop Horsley*.

The Scriptures contain, independently of a DIVINE ORIGIN, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence than could be collected within the same compass

tures :—anxiously meditating upon the doctrines, sufferings, and example,* of the divine Redeemer; upon the moral administration of God; and upon the solace, and fortitude, and energy, which He affords to all who conform to His blessed will.

from all other books that were ever composed in any age, or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions, which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning; the antiquity of those compositions no man doubts, and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief.—*Sir William Jones.*

Mr. Locke, when on his death-bed, was requested for his advice upon “the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion, in its full and just extent;” the philosopher’s reply is imperishable: “Let him study the Holy Scripture, especially the New Testament, therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter.”—*See Scripture Evidence, page xxvi.*

* “There is an independent proof of our Saviour’s mission to be derived from the applicability of His example. It is impossible for one man implicitly to follow in the footsteps of another, without some unnecessary and unnatural deviations from that line which the order of Providence has assigned him. But Christ is not, if I may so speak, an individual character: all characters of excellence unite in Him.

“In imitating Christ, no man is led out of his natural sphere, or thrown into a forced or affected attitude;—every movement after Him is performed with freedom, and His likeness sits easily and becomingly upon all that bear it. The high and low—the rich and poor—the talented and untalented—the contemplative and the active—all classes and all dispositions find, in the example of Jesus, the teaching which they want; and all are led, by looking unto Him, precisely in the path most suitable for them to walk in. We see, at once, in that comprehensive model, the bright contrast of whatever we should shun, and the most attractive exhibition of all that we should aim at in our Christian course.

“Whatever our besetting sin, whether of excess or of defect, they stand condemned by a comparison with Him. Thus the restless and over active spirit is calmed by the contemplation of his nights of solitary prayer; and the indolent are stimulated to exertion by His ceaseless labours of love; the high and lofty are brought low when they behold their Lord and Master washing his disciples’ feet; and the poor in this world’s goods, are taught contentment by Him who had not

“As a father pitieth his children, even so the LORD pitieth those who love and fear Him.” What condescension in the ETERNAL—how sure the reward of dutiful obedience! The 37th Psalm is a sweet and salutary lesson: a heavenly exhortation to patience, holiness, and hope. Through what a vista of ages has it stayed, and cheered, and fortified, the injured and oppressed; and in every generation to come it will prove a balm for the wounded and disconsolate:—

“Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself, also, in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.

“Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.—Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

where to lay his head. This subject could indeed be endlessly pursued. Enough has, I trust, been said to prove the point assumed—namely, that a character which can thus adapt itself, in the way of example, to every possible variety of man; which can pour forth a healing virtue, equally applicable to the most opposite extremes; and can thus spread its influence over the wide extent of the whole human race;—that such a character cannot be bounded within the narrow circle of our nature, but must partake of the infinitude of God.”—*Woodward*.

"The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken; but the Lord upholdeth the righteous.

"The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again; but the righteous sheweth mercy, and giveth. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

"The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints: they are preserved for ever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever.

"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart: none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Wait on the Lord, and keep his way; and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

"Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: He is their strength in the time of trouble. And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them, because they trust in him."

1. THE WORDS OF THE LORD.

"The words of the Lord are pure words; as silver tried in a furnace, or crucible of earth, purified seven times."—Psalm xii. 6.

The words of God are not like those of deceitful boasting man, but true and righteous altogether. Often have they been put to the test, in the trials of the faithful, like silver committed to the furnace in an earthly crucible; but, like silver, in its most refined and exalted purity, found to contain no dross of imperfection, no alloy of fallibility in them. The words of Jehovah are holy in His precepts, just in His laws, gracious in His promises, significant in His institutions, true in His narrations, and infallible in His predictions.—*Bishop Horne.*

2. UNBELIEF.

"The fool hath said in his heart 'There is no God.'—Ps. xiv. 1.

Infidelity is the beginning of sin; folly the foundation of infidelity; and the heart the seat of both. "Their foolish heart (says St. Paul of the heathen, *Rom. i. 21.*) was darkened." The sad consequence of defection in principle, is corruption, in practice—"They are corrupt, they have done abominable things."—*Bishop Horne.*

"The wicked through the pride of his countenance will not seek after God."—Ps. x. 4.

The counsels of heaven are not known by the wicked, because they are not sought after; and they are not sought after, because of a dia-

bolical self-sufficiency, which, having taken possession of his heart, displays itself in the countenance, and reigns throughout the man. He wants no prophet to teach him, no priest to atone for him, no king to conduct him; he needs neither a Christ to redeem, nor a Spirit to sanctify him; he believes no Providence, adores no Creator, and fears no Judge.—*Bishop Horne.*

Precisely such were the notions of the French philosophers. The Gospel of Jesus Christ had been long mystified, and its doctrines made subservient to intrigue and domination; but its beams of light, truth, and benevolence, had gone forth, and rendered systematic corruption and despotism, odious and intolerable: still the partially-enlightened understanding was controlled by the force of education, habit, and expediency; and hence, imperfect efforts; and, at length, a monstrous compound of philosophy, and atheism—universal fraternity, and national aggrandisement—national perfection, and indiscriminate homicide and devastation.

This hydra, sprang from the blood shed by Louis XIV.; became perceptible during the power of the Regent, Orleans; and was active in the reign of Louis XV. Voltaire, Diderot, D'Alembert, and Frederick II. of Prussia, headed the movement against Church depravity; but, ceasing to discriminate, the Gospel was denounced in common with the corruptions and figments of Papacy; and "*beat down and crush Christianity*" were the words of their ordinary pledge and recognition. They rejected the doctrine of a Providence, and ascribed events to fortune, chance, or necessity; they conceived man to be wholly material, and denied a future state and the moral administration of God; and they pronounced death to be an eternal sleep, and every different opinion imposture and bigotry.

J. J. Rousseau, although depraved and sceptical, resisted this flood of infidelity, anarchy, and terror ; and exclaimed, "*People, you are misled. There is a God who punishes guilt, and rewards virtue.*" But, his voice was now powerless ; and, when the movement took place, France, within a period of ten years, beheld three millions of human beings sacrificed to that bloody Moloch—**SCEPTICAL PHILOSOPHY.**

These infuriated infidels, to maintain their ascendancy, at certain periods, expelled from their body every member who was suspected of any humane tendency : their agents were planted on every hand ; and they had guillotines erected in every town, and village. The people were awoke, in the dead of the night, by the firing of cannon and roll of the drum, and ordered to the army ; they were astounded, but, on looking around, beheld the dissevered heads and trunks of unfortunate men, who had refused to march at the first summons, only that they might take a last farewell of their families. Man was valueless ; and war was prosecuted by rapidity of movement, reiterated attack, and numerous armies.

The graphic pen of Chateaubriand has sketched many of these scenes of destruction ; one we copy literally ; "while the armies were forming, the prisons were filled with all the wealthy persons of France. At Nantes, they were drowned by thousands ; and at Lyons, the crowded dungeons were opened and grape shot fired upon the victims. The guillotine was at work day and night ; and, the ordinary machines being too slow for the operations of the executioner, the artists of death invented a kind, at Arras, which decapitated many at a single blow. The public streets were so inundated with blood, as to become impassable ; and it became necessary to change the place of

execution. It was in vain that immense pits were opened to receive the dead bodies ; they were soon filled, and new ones obliged to be dug. Grey-headed people of 80, and girls of 16 ; fathers and mothers ; sisters and brothers ; husbands, wives, and children, died covered with the blood of each other.

"The people hearing of nothing but conspiracies, invasion, and treason, were afraid of their own friends ; and, fancying themselves upon a mine which was ready to explode beneath them, sunk into such a state of torpid terror, that a man, if asked for his life, resigned it without regret. At the same time, all the churches, were shut, their ministers sacrificed, and the ancient worship forbidden under pain of death."*

The Rev. David Simpson justly observes :—In France, Voltaire† sneered at and ridiculed the Bible for sixty or seventy years ; and, with the help of inferior instruments, has brought the people to such a

* Barruel says, that upwards of 130 bishops and archbishops, and 64,000 curates and vicars, were driven from their sees and parishes. All the clergy, and the religious of both sexes, were deprived of the church patrimony, and forced from their retreats ; in one city 300 priests were massacred in one day ; and all who remained faithful were slaughtered or banished. Of this establishment some general data are before us : 18 archbishoprics ; 118 bishoprics ; 34,498 parishes, and 4,644 annexed parishes ; and a regular and secular clergy of about 366,264. Thus in detail : 136 archbishops and bishops ; 11,850 canons ; 14,000 singers of the choirs ; 4,000 children of the choirs ; 10,000 chaplain friars ; 44,000 curates, priors'-curates, &c. ; 60,000 secondary vicars ; 60,000 ecclesiastics in colleges and seminaries ; 280 order of Malta ; 35,500 religious of chief orders of abbeys and priories ; 46,500 religious mendicants ; and 80,000 nuns.

†The vanity and heartlessness of man were never more plainly evinced than by Voltaire, in a letter dated April 2, 1764:—"Whatever I behold is sewing the seeds of a revolution ; which will INFALLIBLY ARRIVE, but which I shall not have the PLEASURE TO WITNESS. The French arrive at every thing by slow degrees, but at length they do arrive. Light is so much spread abroad among them by gradual ap-

state, that many of them have given up their God and their Saviour; their Bible and their Religion; their Sabbath and their souls. All this has been accomplished in France, and what is the consequence? The Almighty having given them up to their own infatuation, they have been murdering one another, in every part of the nation, by thousands. While they had a God, they dishonoured Him. While they had a Saviour, they treated Him contemptuously. Their Bible they slighted; their Religion they corrupted;

proaches, that, on the first occasion they will break out, and then there will be a *FINE TUMULT*. Young people are fortunate, for they will see *CHARMING THINGS*."

Now the *deliberation* and *forethought* so obvious in the first sentence, were not the characteristics of Voltaire; but the levity of the man manifests itself in "*the pleasure to witness*" "*a fine tumult,*" which will "*fortunately*" display "*charming things.*" The truth is, the ridiculous temerity is Voltaire's; the scrutiny of events and inference, J. J. Rousseau's, and thus stated in his "*Emilius*:" "You confide in the actual order of society without reflecting that this order is subject to inevitable revolutions, and that it is impossible for you to *foresee* or *prevent* what may happen to your children. The great may become little, the rich poor, the monarch a subject. Are the blows of fate so rare as that you can calculate upon being exempt from them? *WE ARE APPROACHING* the crisis and the *AGE OF REVOLUTIONS*:"—

"I hold it to be impossible that the great monarchies of Europe can endure much longer. They have all shone, and every state, which thus distinguishes itself, is on its decline. I have reasons for my opinion, which are still stronger than this maxim, but it is not convenient to avow them, though every one feels them too sensibly."

But the whole scheme was now so far developed, as to be obvious to every judicious enquirer. The Rev. Mr. Fletcher, writing from Macon, in Burgundy, in May, 1778, says: "in these parts, Materialism, is not rare; Deism and Socinianism, are very common; and a set of Free-Thinkers (great admirers of Voltaire and Rousseau, and of Bayle and Mirabeau) seem bent upon destroying Christianity and Government—with one hand they shake the throne, and with the other they throw down the altar."

their Sabbath they profaned; and their souls they polluted. And, in righteous judgment, the Moral Governor has now sent them a strong delusion that they should believe nothing, as before they pretended to believe everything!

3. CHASTENING.

"Put them in fear, O Lord."—Ps. ix. 20. Strange that man, dust in his original, sinful by his fall, and continually reminded of both by every thing in him and about him, should yet stand in need of some sharp affliction, some severe visitation from God, to bring him to the knowledge of himself, and make him feel who and what he is. But this is frequently the case; and when it is, as these are wounds which cannot be healed without a previous application of caustics, mercy is necessitated to begin her work with an infliction of judgment.—*Bishop Horne.*

"The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth."—Ps. xi. 5. As to the afflictions which persons may suffer, who are embarked in a righteous cause, they are intended to purge away the dross, and to refine them for the Master's use. "Gold," saith the son of Sirach, "is tried in the fire; and acceptable men in the furnace of adversity."—*Ecclus.* ii. 5. In the mean time, God's displeasure against the wicked is ever the same; and their prosperity, instead of benefiting, will in the end destroy them. The cases of David and Saul, Christ and the Jews, the Martyrs and their Persecutors, are all cases in point, and should be often in our thoughts, to teach us patience, and guard us against despair, in seasons of calamity, pain, or disgrace."—*Bp. Horne.*

"Cast thy burden upon the LORD, and he shall sustain thee."—Ps. lv. 22.

Amidst all dangers and adversities, whensoever they oppress us, we are to put our full trust and confidence only in His merey, who delivered David, and the Son of David, out of all their troubles. He, who once bore the burden of our sorrows, requested of us, that we would now and ever permit Him to bear the burden of our cares; that as He knoweth what is best for us, He may provide it accordingly. When shall we trust Christ to govern the world which He hath redeemed?—*Bishop Horne.*

4. MORTALITY.

"My heart is sore pained within me; and the terrors of death are fallen upon me."—Ps. lv. 4.

These words describe the state of David's mind, when he went over the brook Cedron, and up mount Olivet, "weeping as he went" (*II Samuel* xv. 23, 30); they describe the agony of the Son of David, when He likewise went over the same brook Cedron (*John* xviii. 1), at the time of His passion, when "His soul was very heavy, and exceeding sorrowful, even unto death."—*Mark* xiv. 33, 34. And every man will too surely find them applicable to himself, if not often before, yet certainly in that day, when the king of terrors shall draw up all his forces in array against him.—*Bishop Horne.*

"Fearfulness and trembling are come upon me, and horror hath overwhelmed me."—Ps. lv. 5.

Alas! how desolate the departing soul, how dismal its forebodings, when the approach of death awakens it from the torpor of indifference, or arrests it in the levity of scepticism! The father, whose pride and unbelief involve a wife and children in the maze of infidelity; how wretched and monstrous his condition, when the fearfulness, and trembling, and horror of death, overwhelm those

whose obedience is changed into apprehension and darkness! Ah, if sensibility dwell within his breast—if he be not wholly blind to all the appearances and analogies of nature, and to all the manifestations of Providence; as well as dead to all the monitions of conscience—surely he will behold his rashness; prostrate himself before the throne of Grace; and, by penitence and prayer, struggle to obtain forgiveness, and salvation, through the intercession of that divine Redeemer, whose life is a perfect example of benignity and holiness; whose death is sacrificial and propitiatory for the whole world; and whose resurrection inspires the soul with a light, and confidence, and joy, which irradiate the grave, and expatiate in a blissful immortality.

5. THE SINNER.

He is exposed to his Creator's frown; to the liveliest sense of the wrath of God; whose frown is so dreadful that a dying profligate exclaimed, "O, thou blasphemed, yet most indulgent LORD GOD! hell itself is a refuge, if it hide me from thy frown!" But hell will not hide the sinner; he must bear that frown continually. There too he feels not only the loss of what he once loved, but the everlasting loss of what the saints enjoy. Does he look to heaven? It is lost to him! Does he think of pious friends, or pious parents? They are for ever parted from him! They dwell in life and rapture, but he in death and misery! His state is one of utter friendlessness! There is none to love him, none to help him, none to pity him! No friend to cheer one hour in an eternal night of woe—no companion to beguile a moment, or stifle the stings of a tormenting conscience! Around him, all are equally wretched, and equally

guilty! For them, no Christian prays; on them, no Sabbath shines; to them, no mercies come! Mercy is gone—Grace is gone—Hope is gone! Sin cannot be now forgiven—the compassion of a Saviour never more will reach them!—*Pike.*

6. VALUE OF THE SOUL.

The art of spiritual computation is not governed by the same principles and rules which guide our speculations concerning earthly objects. The value of gold, silver, merchandise, food, raiment, land, and houses, is easily regulated by custom, convenience, or necessity; crowns and sceptres have their adjudged valuation; and kingdoms have been bought and sold for money. But who can affix the adequate price to a human soul? "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The principles of value and ordinary arithmetic all fail here; and He alone who paid the ransom for sinners, and made the souls of men His purchased possession, can comprehend and solve the arduous question. They are, indeed, bought with a price; but are "not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." We shall only ascertain the value of a soul, when we shall be fully able to estimate the worth of a Saviour.—*Legh Richmond.*

7. OMNISCIENCE.

"He hath said in his heart, God hath forgotten; he hideth his face, he will never see it."—Ps. x. 11. These Epicurean notions, however absurd they may seem, do yet in some measure take possession of every man's mind at the instant

of his committing a sin ; since it is most certain, that, with a due impression of the divine Omniscience upon his soul at the time, he would not commit it for all the tempter could offer him. But faith is apt to sleep, and then sin awakes.—*Bishop Horne.*

"Whither shall I go from thy Spirit? Or whither shall I flee from thy presence."—Ps. cxxxix. 7. We can never sin with security, but in a place where the eye of GOD cannot behold us : and where is that place ? Heaven is the seat of His glory, creation the scene of His providence, and the grave will be the theatre of His power. Darkness may, indeed, conceal us and our deeds from the sight of men ; but the Divine Presence, like that of the sun, turns night into day and makes all things manifest before GOD. Whither can I go from thy Spirit ? If, as to my soul, I ascend into heaven, thou art there to receive me, if, as regards my body, I make my bed in the grave, behold, thou art there to secure me ; if I take the wings of the wind, or the more expeditious ones of the morning light, and am carried by them in the midst of the sea, even there shall thy hand lead me, and thy right hand hold me."
—*Bishop Horne.*

8. SELF-EXAMINATION.

"Cleanse thou me from my secret faults."—Ps. xix. 12. The perfection and spirituality of GOD's law render it almost impossible for a

fallen son of Adam even to know all the innumerable instances of his transgressing it. Add to which, that false principles and inveterate prejudices make us regard many things as innocent, and some things as laudable, which in the eye of heaven, are far otherwise. SELF-EXAMINATION is a duty which few practise as they ought to do ; and he who practises

it with the greatest care, will always have reason to conclude his confessions with this general petition, "Cleanse thou me from my secret faults."—*Bp. Horne.*

9. ESTIMATE OF WEALTH AND POWER.

"Be not thou afraid, when one is made rich; when the glory of his house is increased. For when he dieth, he shall carry nothing away."—Ps. xlix. 16.

Fear God, who is able to destroy both soul and body; but be not afraid of the short-lived power conferred in this world, over the body only.

Strip the worldling of the pomp and parade, the connexions and relations of life; and consider him, as he is to appear on the day of his burial; when nothing shall attend him, but his shroud to the grave, and his works to the judgment seat. View him in this light, which is the true and proper light to view him in, and he will cease to be the object of fear, or envy.—*Bishop Horne.*

10. RICHES.

"If riches increase, set not your heart upon them."
—Ps. lxxii. 10.

Of all things here below, wealth is that on which poor deluded man is chiefly tempted, even to the end of life, to place his confidence; and when "riches increase," it proves a hard task for the human heart to keep its affections sufficiently detached from them. But he who by injustice acquireth the earthly mammon, justly forfeiteth the treasures of heaven; and he who is made vain and covetous by money, however honestly gotten, renders that a curse to one which was designed as a blessing to many, and drowns himself in the spring which should have watered all around him.—*Bishop Horne.*

Wealth obtained, by the rigorous enforcement upon the unfortunate, of laws which were enacted against

the dishonest ; by trick or exaction upon the ignorant or necessitous ; by arbitrary abatement in the price of labour ; by evasion or cupidity in matters of trade ; by the unjust exercise of power ; or by wickedness, intrigue, or untruth,—is counterpoised in the balance of heaven ; and descends upon its unhappy inheritors in the displeasure of a disregarded Providence. The conscientious Christian must be wary indeed ; for all the appetites are susceptible, and the indulgences and vanities of life press upon him in illusive and seductive forms. Happy the man who humbly looks to his God, and withstands them.

11. SLANDER.

"O LORD, my GOD, in thee do I put my trust; save me from all them that persecute me, and deliver me."—Ps. vii. 1.

To a tender and ingenuous spirit, the persecution of the tongue is worse than that of the sword, and with more difficulty submitted to ; as, indeed, a good name is more precious than bodily life. Believers, in every age, have been persecuted in this way ; and the King of Saints often mentions it as one of the bitterest ingredients in his cup of sorrows. Faith and Prayer are the arms with which this formidable temptation must be encountered, and overcome. The former assures us, that God can save and deliver us ; the latter induces Him so to do.—*Bishop Horne.*

"Every day they wrest my words ; all their thoughts are against me for evil."—Ps. lvi. 5.

We think it hard, when men use us in this manner ; but surely we either forget that the SON OF GOD was so used before us, or that we are His disciples. O my God, how can we repine and murmur, when we see the blessed Redemer thus hated, slandered, and persecuted.—*Bishop Horne.*

12. PERSECUTION AND PERSECUTORS.

"Unto thee I lift up mine eyes, O thou that dwellest in the heavens. Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt."—Ps. cxxiii. 1. 3.

Unbelieving and worldly men have always been ready to cast upon the afflicted servants of Christ some portion of that reproach and contempt, which were so plentifully poured upon their blessed Master, in the day of his humiliation. With these all such may justly complain that "their souls are exceedingly filled," insomuch that they are compelled to exclaim with redoubled earnestness, "Have mercy upon us, O Lord, have mercy upon us." And let them know, that the Lord will "have mercy upon them" in that day when sensuality shall be succeeded by torment, and pride shall end in shame and confusion; when patient poverty shall inherit everlasting riches, and oppressed humility shall be exalted to a throne above the stars."
—*Bishop Horne.*

13. RETIREMENT.

"And I said, O that I had wings like a dove; for then would I fly away, and be at rest."—Ps. lv. 6.

The calamitous situation of the Israelitish monarch, forced from him a wish, that, like the bird of Innocence and peace, he could in a moment banish himself from the distractions of his rebellious kingdom, and enjoy, in holy solitude, that repose which his sceptre and his guards were not able to procure him. There are few crowned heads, perhaps, which have not, more than once, found occasion to form, if not to utter, a wish of the same nature. Much more must it have been the wish of that King of Israel, whose crown was literally one of thorns; and it often will be the wish of the devout christian, who, sensible of the sins and follies that

overspread the earth, is taught to aspire after this heavenly country, and to delight in that resemblance of it which the closet best affords.—*Bishop Horne.*

14. GOD IN EVERY THING.

I will never consent to shut GOD out of His own universe; nor divorce Science and Religion, which He has joined together, and which ought to dwell with each other in unity and love.—*Legh Richmond.*

15. GOD WITH US.

It is the glory of the world that He who formed it, dwelt on it; of us men, that He lived among us, yea that He lived and died for us; that He assumed our flesh, and carried it to the heavens, where it shines as the eternal ornament and wonder of the creation of GOD. It is the chief event in the annals of time and history; and it is the glory of the great lines of Providence that they point at this, as their centre; that they prepared the way for its coming; and that after its coming they are subservient to its ends, though in ways mysterious and unsearchable.—*Mac-laurin.*

Nothing can give a man so exquisite a satisfaction as to reflect upon the actions of a well-spent life: that he has made GOD his friend; that he has secured an interest in the favour of that Being who is the eternal source of all good; infinite in mercy, as well as in power; not only able, but willing and ready to assist and help him in all his difficulties; a Being to whom he may have recourse under every trial and temptation, under the greatest calamities and troubles of life—to whom he may lay open all his wants and infirmities—pour forth all his sorrows and afflictions, and, at all times, with confidence look up, knowing that he has a powerful intercessor, even Jesus Christ the righteous.—*Melmoth.*

"Search the Scriptures ; for in them ye think ye have eternal life ; and they are they which testify of me."—John v. 39.

16. SCRIPTURE EVIDENCE.*

Men are sometimes apt to think that if they could but see a miracle wrought in favour of religion, they would readily resign all their scruples, believe without doubt, and obey without reserve. The very thing that you desire, you have. You have the greatest and most striking of miracles, in the series of Scripture prophecies accomplished ; accomplished, as we see, in the present state of almost all nations—the Africans, the Egyptians, the Arabians, the Turks, the Jews, the Papists, the Protestants ; Nineveh, Babylon, Tyre, the Seven Churches of Asia, Jerusalem, and Rome. And this is not a transient miracle, ceasing almost as soon as performed ; but is permanent, and protracted through the course of many generations. It is not a miracle delivered only upon the report of others, but is subject to your own inspection and examination. It is not a miracle exhibited only before a certain number of witnesses, but is open to the observation and contemplation of all mankind ; and, after so many ages, is still growing, still improving, to future ages. What stronger miracle, therefore, can you require for your conviction ? or what will avail, if this be found ineffectual ? Alas ! if you reject the evidence of prophecy, neither would you be persuaded though one rose from the dead. What

* This article (—in addition to its being strictly appropriate in an *"Introduction containing subjects for Meditation and Study,"*—) is intended as a respectful notice of a Review of the small volume entitled a *"Synopsis of the Evidences of Christianity ;"* and particularly of the remark—"We confess that the external evidences in favour of the truth of Christianity are those which to our minds are the least striking and indisputable."—See also the Resurrection of Christ, sect. 19, page xxix.

can be plainer? You see, or may see, with your own eyes, the Scripture-prophecies accomplished; and if the Scripture-prophecies are accomplished, the Scripture must be the word of God; and if the Scripture is the word of God, the Christian religion must be true. It is hoped, therefore, that the same address may be applied to you, which St. Paul made to King Agrippa: "Believest thou the prophets? I know that thou believest." And God dispose your hearts to answer again, not only "almost," but "altogether thou persuadest me to be a Christian."—*Bishop Newton.*

THE NOBLEST EVIDENCES OF OUR LORD, ARE THE PROPHECIES WHICH PRECEDED HIM; and, accordingly, it has pleased GOD to exercise a peculiar care in this behalf—the full accomplishment of them being a PERPETUAL MIRACLE, which reacheth from the beginning to the end of the Church.—*Pascal.*

The scheme of Prophecy considered in its first opening, its gradual advance, and its final completion in the Advent, the Ministry, the Death and Resurrection of the Messiah, and the extensive progress of His Gospel among the Gentiles; together with its blessed influence on individuals, societies, countries, and the whole race of mankind; is an object the greatest and most sublime that imagination can conceive, and the most pleasing and important that the human mind can contemplate.—*Professor White.*

The great object of the Prophecies of the Old Testament, is the REDEMPTION OF MANKIND. This, as soon as Adam's fall had made it necessary, the mercy of GOD was pleased to foretell. And, as the time for its accomplishment drew nearer, the predictions concerning it became gradually so clear and determinate, as to mark out with historical precision almost every circumstance in the life and character of infinitely

the most extraordinary Personage, that ever appeared among men.—*Eveleigh, Bampton Lecture.*

17. THE ADVENT OF CHRIST.

"Glory to God in the highest, and on earth peace."
—Luke ii. 14.

When marshall'd on the night's plain,
The glittering host bestud the sky;
One star alone, of all the train,
Can fix the sinner's wand'ring eye.

Hark ! Hark ! to God the chorus breaks,
From ev'ry host, from ev'ry gem ;
But one alone the Saviour speaks,
It is the star of Bethlehem.

H. K. White.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid ;
Star of the east, the horizon adorning,
Guide where our Infant Redeemer is laid.

Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall ;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odours of Edom, and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine,

Vainly we offer each ample oblation,
Vainly with gold would his favour secure ;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid ;
Star of the east, the horizon adorning,
Guide where our Infant Redeemer is laid.

Bishop Heber.

18. THE CONDEMNATION AND DEATH OF CHRIST.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe; and Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, Crucify Him. Pilate saith unto them, Take ye Him, and crucify Him; for I find no fault in Him."—*Luke* xix. 5. 6.

Thou wert alone in that fierce multitude,
 When "Crucify him!" yelled the general shout,
 No hand to guard thee, mid those insults rude,
 Nor lip to bless in all that frantic rout,
 Whose lightest whisper'd word,
 The Seraphim had heard;
 And adamantine arms from all the heav'ns broke out.
 They bound thy temples with the twisted thorn,
 Thy bruised feet went languid on with pain;
 Thy blood from all thy flesh with scourges torn,
 Deepen'd thy robe of mockery's crimson grain;
 Whose native vesture bright
 Was the unapproached light,
 The sandal of whose feet the rapid hurricane.
 Low bow'd thy head, convuls'd, and droop'd in death;
 Thy voice sent forth a sad and wailing cry;
 Slow struggled from thy breast the parting breath,
 And every limb was wrung with agony.
 That head, whose veilless blaze
 Filled angels with amaze,
 When at that voice sprang forth the rolling suns on high.

Milman.

19. THE MIRACLES AND RESURRECTION OF CHRIST, AND THE MINISTRY OF THE APOSTLES.*

"*And the angel said, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said.*"—*Matt.* xxviii. 5. 6.

Collect all these proofs together: consider them in one point of view, and see how many extravagant suppositions must be advanced, if the resurrection of our Saviour be denied.

* See Note page xxvi.

It must be supposed that guards, who had been particularly cautioned by their officers, sat down to sleep; and that, nevertheless, they deserved credit when they said the body of Jesus Christ was stolen.

It must be supposed that men who had been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor.

It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church.

It must be supposed, either that five hundred persons were all deprived of their senses at a time or that they were all deceived in the plainest matters of fact: or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony.

It must be supposed that the most expert Courts of Judicature could not find out a shadow of contradiction in a palpable imposture.

It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views.

It must be supposed that millions madly suffered imprisonments, tortures, and crucifixion, to spread an illusion.

It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied.

And then it must be supposed that the apostles were idiots, that the enemies of Christianity were idiots, and that all the primitive Christians were idiots.*—*Saurin*.

* The order and discipline of the Apostolic churches, afford a satisfactory evidence of the real character of the primitive Christians. CLEMENT, the fellow labourer of St. PAUL, thus writes to the church of Corinth: "*the APOSTLES, with the*

20. THE CHARACTER OF CHRIST.*

"Nothing was done by Christ, which was not foretold; nothing was ever foretold by the Prophets of Christ, which was not done."—*Bishop Hall.*

"There is an independent proof of our Saviour's mission to be derived from the applicability of His example. It is impossible for one man implicitly to follow in the footsteps of another, without some unnecessary and unnatural deviations from that line which the order of providence has assigned him. But

greatest care, ordained the RULERS OF THE CHURCH, and delivered a rule of succession in future, that after their decease other approved men might succeed. Those then, who, by them, or in succession by other choice, were ordained rulers with the approbation and concurrence of the whole church; and who in a blameless conduct have ministered to the flock of Christ in humility; who for a series of years have been well reported of by all men, these we think it unrighteous to deprive of the ministry." Again, "Do take up the writings of the blessed Apostle; what did he say to you in the beginning of the Gospel? Truly, by divine inspiration, he gave you directions concerning himself, and Cephas, and Apollos, because even then ye were splitting into parties. But your party-spirit at that time had less evil in it, because it was exercised against Apostles of eminent holiness, and towards one much approved of by them. But now consider who they are that have subverted you, and broken the bonds of brotherly love. These are shameful things, brethren, very shameful."

* The character of Christ is thus contrasted with that of Mahomet, by Bishop Sherlock:—"Go to your natural religion, lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and ten thousands, who fell by his sword. Shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements, shew her the prophet's chamber, his concubines and his wives, and let her see his adulteries, and hear him alledge revelation and his commission to justify his lusts and his oppressions. When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing the ignorant and the perverse. Let her see him in his most retired privacies, let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare and hear his heavenly discourse. Let her see him injured, but not provoked; let her at

Christ is not, if I may so speak, an individual character : all characters of excellence unite in Him.

"In imitating Christ, no man is led out of his natural sphere, or thrown into a forced or affected attitude ;—every movement after Him is performed with freedom, and His likeness sits easily and becomingly upon all that bear it. The high and low—the rich and poor—the talented and untalented—the contemplative and the active—all classes and all dispositions find, in the example of Jesus, the teaching which they want ; and all are led, by looking unto Him, precisely in the path most suitable for them to walk in. We see at once, in that comprehensive model, the bright contrast of whatever we should shun, and the most attractive exhibition of all that we should aim at in our Christian course. Whatever our besetting sins, whether of excess or of defect, they stand equally condemned by a comparison with Him. Thus the restless and over active spirit is calmed by the contemplation of His nights of solitary prayer ; and the indolent are stimulated to exertion by His ceaseless labours of love ; the high and lofty are brought low when they behold their Lord and Master washing His disciples' feet ; and the poor in this world's goods, are taught contentment by Him who had not where to lay his head. This subject could indeed be endlessly pursued. Enough has, I trust, been said to

tend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors. '*Father, forgive them, for they know not what they do.*' When natural religion has viewed both ; ask which is the prophet of God ?—But her answer we have already had, when she saw part of this scene through the eyes of the centurion, who attended at the cross ; by him she said, "*TRULY THIS WAS THE SON OF GOD.*"

prove the point assumed—namely, that a character which can thus adapt itself, in the way of example, to every possible variety of man ; which can pour forth a healing virtue, equally applicable to the most opposite extremes ; and can thus spread its influence over the wide extent of the whole human race ; that such a character cannot be bounded within the narrow circle of our nature, but must partake of the infinitude of God.”—*Woodward*.

21. THE CHRISTIAN DISPENSATION.

Men have outgrown the other institutions of the period in which Christianity appeared ; its philosophy, its modes of warfare, its policy, its public and private economy ; but Christianity has never shrunk as intellect opened, but has always kept in advance of men’s faculties, and unfolded noble views in proportion as they have ascended. The highest powers and affections, which our nature has developed, find more than adequate objects in this religion. As men advance in civilization, they become susceptible of mental sufferings, to which ruder ages are strangers ; and these Christianity is fitted to assuage.—Imagination and intellect become more restless, and Christianity brings tranquillity, by the eternal and magnificent truths, the solemn and unbounded prospects, which it unfolds. This fitness of Christianity to more advanced stages of society than that in which it was introduced, to wants of human nature not then developed, seems to me very striking. Christianity bears the marks of having come from a Being who perfectly understood the human mind, and had power to provide for its progress. This feature of Christianity is of the nature of prophecy. It was in anticipation of future and distant ages ; and when we consider

among whom our religion sprung, where, but in God, can we find an explanation of the peculiarity?—*Channing.*

22. EXHORTATION TO UNIVERSAL PRAISE.

“Praise ye the LORD : Praise ye the LORD from the heavens. Praise ye Him, all his angels ; praise ye Him, all his hosts. Praise ye Him, sun and moon ; praise Him, all ye stars of light. Praise Him, ye heaven of heavens ; and ye waters that be above the heavens :—

“Let them praise the name of the LORD ; for He commanded, and they were created : He also stablished them ; and made a decree which shall not pass.

“Praise the LORD from the earth, ye dragons, and all deeps : fire and hail ; snow and vapours ; stormy wind fulfilling His word ; mountains and all hills ; fruitful trees and all cedars ; beasts and all cattle ; creeping things and flying fowl ;—

“Kings of the earth and all people ; princes and all judges of the earth ; both young men and maidens ; old men and children :—

“Let them praise the name of the LORD ; for His name alone is excellent ; His glory is above the earth and heaven. PRAISE YE THE LORD.—*Ps. cxlviii.*

Begin, my soul, th' exalted lay,
Let each enraptur'd thought obey,
And praise th' Almighty's name.
Lo! heaven, and earth, and seas, and skies,
In one melodious concert rise,
To swell th' inspiring theme.

Ye fields of light, celestial plains,
Where gay transporting beauty reigns,
Ye scenes divinely fair ;
Your Maker's wond'rous power proclaim,
Tell how he form'd your shining frame,
And breath'd the fluid air.

Ye Angels, catch the thrilling sound ;
While all th' adoring thrones around,
His boundless mercy sing ;
Let ev'ry list'ning Saint above
Wake all the tuneful soul of love,
And touch the sweetest string.

Join, ye loud spheres, the vocal choir ;
Thou, dazzling orb of liquid fire,
The mighty chorus aid :
Soon as gray ev'ning gilds the plain,
Thou, moon, protract the melting strain,
And praise him in the shade.

Thou heav'n of heav'ns, his vast abode ;
Ye clouds, proclaim your forming God,
Who call'd yon worlds from night ;
"Ye shades, dispel !"—th' ETERNAL said ;
At once th' involving darkness fled,
And NATURE sprang to light.

Whate'er a blooming world contains,
That wings the air, that skims the plains,
United praise bestow :
Ye dragons, sound his awful name
To heav'n aloud ; and roar acclaim,
Ye swelling deeps below.

Let ev'ry element rejoice :
Ye thunders, burst with awful voice
To him who bids you roll :
His praise in softer notes declare,
Each whisp'ring breeze of yielding air,
And breathe it to the soul.

To Him, ye graceful cedars, bow ;
Ye tow'ring mountains, bending, low,
Your great Creator own :
Tell, when affrighted nature shook,
How Sinai kindled at His look,
And trembl'd at His frown.

Ye flocks that haunt the humble vale,
Ye insects fluttring on the gale,
In mutual concourse rise ;
Crop the gay rose's vermeil bloom,
And waft its spoils a sweet perfume,
In incense to the skies.

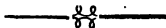
Wake all ye mountain tribes, and sing,
Ye plummy warblers of the spring,
Harmonious anthems raise
To Him who shap'd your finer mould,
Who tipp'd your glittering wings with gold,
And tun'd your voice to praise.

Let man, by nobler passions sway'd,
The feeling heart, the judging head,
In heav'nly praise employ;
Spread His tremendous name around,
Till heav'n's broad arch rings back the sound,
The general burst of joy.

Ye whom the charms of grandeur please,
Nurs'd on the downy lap of ease,
Fall prostrate at His throne;
Ye princes, rulers, all adore;
Praise Him, ye Kings, who makes your power
An image of His own.

Ye fair, by nature form'd to move,
O praise th' eternal source of love,
With youth's enlivening fire:
Let age take up the tuneful lay,
Sigh His bless'd name—then soar away,
And ask an angel's lyre!

Ogilvie.



TO HENRY MACARDY.

MY DEAR HENRY,

Accept, study, and digest, the following pages:—the hallowed labours of the learned and excellent BISHOP ANDREWS.

Every expression is pure, every doctrine sound and scriptural, and every devotion earnest and reverential: that their sublime and soul-sustaining energies may guide and cheer you in life, purify and fit you for death, and bear you into a blessed immortality, is the meet and fervent prayer, of

MY DEAR HENRY,

Your affectionate father,

JOSEPH MACARDY.

*Manchester,
Dec. 14, 1842.*

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MORNING PRAYERS.

AT FIRST RISING.

GLORY be to thee, O Lord,
All glory be to thee:
For the sleep which thou hast graciously
given me throughout the night:
A seasonable refreshment to the wastings,
and a kind intermission to the labours,
of this poor, weak, and wearied body.
And now, that thou hast added
to the number of my days,
That this, and every day, may be employed,
to the perfecting of holiness in thy fear, 2 Cor. vii.
and sweetened with the comforts 1.
of health, of truth, and innocency,

Grant, O good Lord.

That the angel of peace,
the holy guide of thy children,
the faithful guard set by thee
over their souls and bodies, Psalm
xxxiv. 7.
may encamp round about me,
and continually suggest to my mind
such things as conduce to thy glory,
and to my salvation,

Grant, O good Lord.

That all the sins, offences, and negligences,
of my days already gone,
may, by thy mercy, be freely pardoned,
and entirely done away,

Grant, O good Lord.

That it may please thee to bless the world,
with prosperity and peace;
But chiefly with such mercies, as thou
knowest most expedient
for the good of all our souls,

Grant, O good Lord.

Phil. iv. 8.

Whatsoever things are true,
 Whatsoever things are honest,
 Whatsoever things are just,
 Whatsoever things are pure,
 Whatsoever things are lovely,
 Whatsoever things are of good report,
 If there be any virtue,
 and if there be any praise,
 That I may think on and do these things,
 Grant, O good Lord.

Finally, since this life
 must shortly have an end :
 That mine may be concluded
 with a truly Christian death,
 A death, perfectly void of sin and shame,
 and (if such be thy good pleasure)
 as free from pain as may be,
 Grant, O good Lord.

Heb. x. 27.

But above all, as it is appointed
 unto all men once to die,
 and after that the judgment :
 That I may appear with comfort,
 and find a favourable account,
 at the great and solemn tribunal
 of thy Son Jesus Christ,
 Who, I believe, shall come to be our Judge,
 Grant, O good Lord.

MORNING EJACULATIONS AND PRAYERS FOR OUR CLOSETS.

BLESSED art thou, O Lord,
 My God, and the God of my fathers,
 Amos v. 8. Who turnest the shadow of death

into the morning,
 Ps. civ. 30. And renewest the face of the earth ;
 Who scatterest the darkness
 by this return of light,
 And hast commanded night to give place to
 day ;

xiii. 3. Who hast enlightened my eyes,
 that I should not sleep in death ;

Who hast delivered me from fearfulness, xci. 5. 6.
 and from the pestilence
 that walketh in darkness;
 Who hast unlocked mine eyes from sleep,
 and mine eyelids from slumber;
 Who makest the outgoings of the morning lxv. 8.
 and of the evening to praise thee:
 For that I laid me down and slept, iii. 5.
 and rose up again,
 Because thou, Lord, didst make me dwell Ps. iv. 9.
 in safety;
 For that I awaked, and beheld, Jer. xxxi. 26.
 And my sleep was sweet unto me.

BLOT out, I pray thee, as a cloud, Isa. xlv. 22.
 my transgressions,
 And, as the thickness of the morning cloud,
 my sins.
 Grant me to walk, as a child of light, Rom. xiii. 13.
 soberly, purely, and honestly,
 as in the day.
 And this day, in particular, O Lord,
 Vouchsafe to keep me without sin:
 Upholding me, when I am about to fall; Ps. cxlv. 14.
 And lifting me when my footstep faileth:
 That I may never be suffer'd to continue
 under any provocation, or temptation, xcvi. 8.
 or to have my heart hardened
 through the deceitfulness of sin. Heb. iii. 8. 13.
 Let my body also be safe under thy protection,
 And defend me under the shadow of thy wings, Ps. xci. 1.
 from the snare of the hunter,
 and from the noisome pestilence; 3.
 from the arrow that flyeth by day, 5.
 And from the sickness that destroyeth at noon. 6.
 Defend and preserve me from all the evil of
 this day,
 And suffer not my days to be consum'd in lxxviii. 33.
 vanity,
 Nor my years in trouble:
 But let each day tell and instruct another, Ps. xix. 2.
 by some useful improvement
 in knowledge, or practical virtue.

and regenerated them,
 O Lord, thou God of truth :
 And, together with my self,
 All my relations and friends,
 All my possessions and comforts ;
 For all these thou hast graciously given Gen. xxxiii. 5.
 to thy unworthy servant.
 Preserve us, I beseech thee, from all evil, Ps. cxxi. 7.
 Yea do even thou preserve our souls ;
 And let them be presented before thy Majesty,
 Holy and unproveable,
 in the day of the Lord Jesus.

PRESERVE my going out and my coming in, Ps. cxxi. 8.
 from this time forth for evermore.
 Prosper, I pray thee, thy servant this day, Neh. i. 11.
 That I may find favour, and be able to do good,
 among those that shall converse with me.
 Haste thee, O Lord, to my help, and Ps. lxx. 1.
 Be always at hand to direct me :
 O turn thee unto me, and have mercy upon me ; xxxvi. 16.
 Give thy strength unto thy servant,
 And save the child of thy handmaid :
 Shew some token upon me for good, 17.
 That they, who hate me, may see it
 and be ashamed,
 Because thou, O Lord, hast holpen
 and comforted me.

SUNDAY.

THROUGH the tender mercy of our God, Luke i. 78.
 the day-spring from on high hath visited us.
 Glory be to thee, O Lord,
 All glory be to thee,
 Who didst, as on this day, create the light, Gen. i. 3. 4.
 And command it to shine upon the face
 of the deep !
 How glorious is that light of our senses,
 The rays of the sun !
 The day divided from the night,
 The evening and the morning.

But still more glorious is that light
 Which shines upon our minds :
 The natural knowledge of God,
 The law written in our hearts,
 The examples of Patriarchs,
 The revelations of Prophets,
 The sweet solace of holy Psalms,
 The instruction of wise Proverbs,
 The profit and experience
 of history and science !

Blessed be thy name, for this light,
 Which no darkness ever overspreads—
 This sun, which never goes down.

Ps. cxviii. God is the Lord who hath shewn us such
 27. light !

O thou, who on this day didst rise again,
 Raise up our souls unto newness of life,
 Granting us repentance from dead works,
 Rom. vi. And planting us in the likeness of thy resur-
 4. 5. rection.

And thou, O Father, and God of Peace,
 Heb. xlii. Who didst bring again from the dead
 20. 21. our Lord Jesus Christ,
 that great Shepherd of the sheep,
 through the blood of the everlasting covenant,
 Make us perfect in every good work
 to do thy will,

Working in us that
 which is well-pleasing in thy sight,
 through our saviour Jesus Christ.

O thou, who didst also, on this day of
 the week,

send down on thy Apostles thy holy Spirit,
 Take not the same Spirit away from us,
 But grant to all thy servants, who ask it of thee,
 that they may be daily renewed,
 And more plentifully enrich'd with the same.

O Lord, who by choosing this day
 For important and beneficial events,
 Didst direct thy Apostles, full of the Holy
 Ghost,

To call it, and to make it be, thy day,
 By translating to it the sacred rest of the
 Sabbath ;

To make this day of the Lord
 A refreshment after labour,
 An interval of relief
 to our feeble and wearied bodies,
 A merciful cessation
 to servants, and beasts, our fellow labourers ;
 A constant return
 of thy solemn worship,
 By prayers and praises, by hearing thy word,
 And administration of thy sacraments
 in the public assemblies of the saints,
 and the house wherein thy honour dwelleth ; Heb. iv.
 And a figure and pledge 5. 9.
 Of that better rest hereafter,
 Which still remaineth to the people of God :
 O grant me so to use these days of rest,
 And of public worship in this life,
 That I fail not of a part in thy eternal rest,
 And in the peace and felicity
 of angels and blessed spirits in the life to
 come.

AN ACT OF CONFESSION.

MERCIFUL and compassionate, and
 Long-suffering, Lord God,
 I have sinned (wretched man that I am)
 I have frequently and grievously
 sinned against thee ;
 By trusting to vanity, by following deceit,
 And being occupied in ungodly works,
 with those who practise wickedness. Ps. cxli. 4.
 I come not now before thee
 to cover or extenuate my guilt
 by any frivolous excuse ;
 But, with full purpose to give thee glory, Josh. vii.
 by an ingenuous and free confession, 19.
 that I have many ways offended
 against thy holy laws.
 [For thus, O Lord, have I done ; 20.
Here be particular.]
 Oh ! how have I provoked thy Majesty ;
 And yet thou hast not dealt with me Ps. ciii. 10.
 after my sins,

- Nor rewarded me according to my iniquities.
 And now, O Lord, what shall I say,
 Or how shall I open my mouth?
 Behold me, without plea, without excuse,
 Speechless, and self-condemned;
 For I, even I, have destroyed myself.
 Unto thee, O Lord, belongeth righteousness;
 But unto me, confusion of face,
 Because thou art just in all
 that is come upon me:
 For thou hast done right,
 But I have done wickedly.
 And now, O Lord, what is my hope?
 Truly my hope is only in thee.
 O let the multitude of thy mercies
 triumph over the multitude of my sins.
 Remember, I beseech thee,
 what thy servant is:
 I am thy creature;
 Despise not, then, the work of thine own
 hands.
 I am thy image, made after thy likeness;
 And what profit can there be
 in my destruction?
 They, indeed, who hate me, will rejoice at it;
 But gratify not them with my destruction:
 Neither let those who are thine enemies
 triumph over me.
 Called a Christian after thy blessed Son;
 A sheep of thy pasture;
 A child of the Covenant;
 O, look upon the face of thine anointed,
 Look upon thy Covenant in Him;
 Behold the propitiation set forth
 for the sins of the whole world:
 And be merciful to me, a sinner;
 Be merciful to me,
 The most miserable of sinners.
 For thy name's sake, O Lord,
 Pardon my iniquity, for it is great;
 It is exceedingly, unspeakably, great.
 For that name's sake, besides which
 None other under heaven is given unto men,
 Whereby we must be saved;

And for the sake of that Spirit, also,
 Who helpeth our infirmities,
 And maketh intercession for us,
 With groanings which cannot be uttered ;
 For the compassion of the Father,
 For the condescension of the Son,
 And the earnest pleadings of the Holy Spirit,
 Hear, O Lord, and have mercy.
 For indeed I acknowledge my faults, Ps. li. 3.
 And my sins are ever before me :
 These I remember with anguish of soul, and
 complain of, in bitterness of heart.
 I am ashamed, and mortified ;
 Yea, I reproach myself,
 that my shame, and sorrow, and holy
 indignation, are not greater.
 Lord, I repent : help thou my impenitence ;
 And be thou pleased more and more
 to wound, and soften, my obdurate heart :
 And then be gracious for all that is past.
 Cleanse thou me also from my Ps. xix.
 secret faults, 12. 13.
 And save thy servant
 from presumptuous wickedness.
 Magnify thy mercy,
 And speak those words of comfort—
 Be of good cheer, thy sins are forgiven thee ; Matth. ix.
 Yea, be of good cheer, 2.
 For my grace is sufficient for thee. 2 Cor. xii.
 Say unto my soul, 9.
 I am thy salvation ; Ps. xx. 8.
 That I may also say,
 Why art thou so heavy, O my soul ? xliii. 5.
 And why art thou so disquieted within me ?
 Turn unto thy rest, O my soul, cxvi. 7.
 For the Lord hath dealt bountifully with thee.

O LORD, rebuke me not Ps. vi. 1.
 in thine indignation,
 Neither chasten me
 in thy heavy displeasure.
 I will confess my transgressions ; xxxii. 6.
 O do thou forgive the wickedness of my sin.
 Lord, thou knowest all my desire, xxxviii. 9.

- And my groaning is not hid from thee.
 Have mercy upon me, O God,
 After thy great goodness,
 Ps. li. 1. According to the multitude of thy mercies,
 do away mine offences.
 cii. 13. Lord, arise, and have mercy upon me;
 O God, make speed to save me,
 lxx. 1. O Lord, make haste to help me.
 cxxx. 3. If thou, Lord, should'st be extreme,
 to mark what is done amiss,
 O Lord, who may abide?
 Ps. cxliii. Enter not, therefore,
 2. into judgment with thy servant,
 For in thy sight shall no man living be justified.
-

PRAYER FOR GRACE.

- cxix. 48. **L**ORD, I will lift up my hands to thy
 Commandments, which I have loved:
 18. Open thou mine eyes, that I may see
 the wondrous things of thy law.
 36. Incline my heart to thy testimonies;
 133. Order my steps according to thy Word;
 And so shall no iniquity
 have dominion over me.
 152. Concerning thy testimonies,
 I have known long since
 That thou hast founded them for ever:
 Therefore will I walk
 in the path of thy Commandments,
 And will apply my heart
 To fulfil thy statutes alway, even unto the end.
 O Lord God, be thou my God,
 Let me have none beside thee;
 Let me love nothing, in comparison of thee.
 Grant me grace to worship thee
 in spirit and in truth;
 To reverence thy holy name;
 To serve thee devoutly,
 with the praises of my tongue,
 in private and in public;
 To render my superiors due honour,
 by obeying their commands,
 and submitting to their government;

To love my family and dependents,
 by taking due care of them,
 and making provision for them ;
 To overcome evil with good ;
 To keep every appetite
 in sanctification and honour ;
 To have my conversation,
 without covetousness,
 And be content with such things as I possess.
 To put away lying, bitterness,
 evil-speaking, and all malice ;
 and to speak the truth in love.
 Not to indulge in sloth,
 Not to walk with lasciviousness,
 Not to be captivated by desires
 inordinate and violent,
 of what sort soever they may be.

RULES OF CAUTION ; CALLED THE HEDGE OF THE LAW.

TO break the Serpent's head,
 By guarding against his temptations ;
 Constantly to remember our latter end ;
 To live soberly, and watch always ;
 To cut off opportunities, from the enemy,
 who seeks opportunities ;
 Never to allow ourselves in idleness ;
 Not to converse with vain
 or disorderly persons ;
 To frequent, and love, the company
 of the good ;
 To make a covenant with our eyes ;
 To bring our body into subjection ;
 To give ourselves much unto prayer ;
 To retire from the world, by the exercise of
 penitence, abstinence, and mortification.
 With these thorns, Lord, let me be
 hedg'd around,
 That I wander not after vanity.
 Hold me in with bit and bridle,
 When I would break away from thee.
 O thou, who hast invited me,
 Compel me to come in to my own happiness.

AN ACT OF FAITH.

I BELIEVE in thee, O Lord,
 The Father,
 The Word,
 And the Spirit,
 One only true God :
 That all things were created
 by thy Almighty Power and Love ;
 That all have been renewed and restored
 by the goodness and mercy
 exhibited in the person of thy WORD,
 the Lord JESUS CHRIST ;
 Who for us men, and for our salvation,
 was conceived, made flesh, and born,
 did suffer, and was crucified,
 descended into hell,
 and rose from the dead,
 Ascended into heaven,
 And sitteth on the right hand of God ;
 From whence he shall come again,
 And judge the quick and the dead.
 I also believe, that, by the illumination
 and powerful operation
 of the Holy Spirit,
 A people has been called,
 From all quarters of the world,
 to be knit into one society,
 united, and distinguished,
 by belief of the truth, and holiness of life :
 That, as members of this body,
 We partake of the communion of saints,
 And forgiveness of sins,
 in this world ;
 And, by virtue of the same membership,
 do assuredly expect
 the resurrection of the body,
 and life everlasting, in the world to come.

Jude 3.

THIS pure and holy faith,
 Once delivered to the saints,
 Lord, I believe :

Mark ix.

2. 4.

Help thou mine unbelief.
 Strengthen in me that which is weak,
 And add that which is wanting.

This faith let me have grace
 always to exercise and improve ;
 By loving thee, O Father,
 In return for thy tender affection ;
 By fearing thee, O Almighty,
 From an awful sense of thy power ;
 By committing my soul, in well doing,
 to thee, O most faithful Creator. 1 Peter iv.
19.
 Let me seek and attain salvation
 in thee, O JESUS, my Saviour :
 From thee, O CHRIST, the Anointed,
 Let me have the unction of thy chosen ;
 From thee, the only begotten,
 The adoption and inheritance
 of the sons of God.
 Let me worship and serve thee, O Lord,
 On account of thy Conception,
 in faith ;
 On account of thy Birth,
 in humility ;
 On account of thy Sufferings,
 in patience ;
 And an irreconcilable hatred of sin :
 On account of thy Cross,
 By crucifying carnal affections ; Gal. v. 24.
 On account of thy Death,
 By dying unto the world ;
 On account of thy Burial,
 By burying evil thoughts and suggestions
 under the influence of those that are good,
 and by frequent meditations on death and
 the grave :
 On account of thy Resurrection, Rom. vi. 4.
 By walking in newness of life ;
 On account of thy Ascent into heaven, Col. iii. 2.
 By setting my affections on things above ;
 On account of thy place
 at the right hand of the Father,
 By preferring the happiness of heaven
 in all my thoughts and desires ;
 On account of thy return from thence,
 By a constant godly fear
 of that second advent ;
 And on account of thy judging the world,

By so judging myself,
 That I may not be condemned.
 Let my belief in thee, O Holy Spirit,
 be such as may qualify me to partake
 of all thy necessary and saving inspirations:
 Let my faith in the Church entitle me
 to a part in its calling and election,
 To sanctification in its holiness,
 To membership in its universality,
 To fellowship with the saints, by sharing
 In their prayers and sacraments,
 In their watchings and fastings,
 In their holy sighs and tears,
 And, if thy providence shall call me to them,
 In their afflictions and sufferings;
 By all these establishing me
 in a firm assurance
 of the forgiveness of sins,
 Of the resurrection from death,
 And of translation to immortal glory.

Ps. lxxv. 5.

O THOU, who art the hope
 of all the ends of the earth,
 And of them that remain
 in the broad sea:

xxii. 4. 5. O thou, in whom our fathers trusted,

And thou didst deliver them;
 In whom they placed their hopes,
 and were not confounded:

9. O thou, who wast also my hope
 when at my mother's breasts,

10. And by whose providence I have been sustained
 ever since I was born:

Be thou still, and evermore,

cxlii. 6. My hope and portion in the land of the living.

Confirm my mind more and more,

By the goodness of thy nature,

By the endearments of thy titles,

By thy types* and thy figures,

By thy word and by thy work†;

And having thus attain'd

to a peaceful resting and reliance upon thee,

Ps. cxix.

Lord, let me not at last

116.

be disappointed of my hope.

* Note A. † Note B.

AN ACT OF INTERCESSION.

O LORD, on whom the eyes of all do wait, *Ps. cxiv.*
 Remember every creature for good, *15.*
 And visit the whole world with thy mercy.
 O, thou preserver and lover of men,
 Think graciously upon mankind,
 And, as all are under sin and unbelief, *Rom. xi.*
 So let thy pity and pardon extend to all. *32.*
 O thou, who, for this end,
 Didst die, and arise from the dead. *xiv. 8. 9.*
 That thou mightest be the Lord
 Both of the dead and living ;
 Since, whether we live or die,
 Still we are thine, O Lord ;
 Let thy mercy be ever upon us,
 Both in life and in death.
 O, thou helper of the helpless,
 Our seasonable refuge in trouble,
 Remember all that lie under extremity,
 And call upon thee for succour, or protection.
 O thou, who art the God
 of grace and truth,
 Establish and strengthen in thy truth
 Them that stand ;
 Restore the weak, and raise up them that fall
 Through heresy or sin.
 Thou, who art the wholesome defence *Ps. xxviii.*
 And strength of thine anointed, *9.*
 Think upon the congregation *lxxiv. 2.*
 Which thou hast purchased
 and redeemed of old ;
 And let all that believe *Acts iv.*
 Be of one heart, and of one soul. *32.*
 Thou, Lord, who walkest *Rev. ii. 1.*
 In the midst of the golden candlesticks,
 Remove not, we pray thee, our candlestick ; *5.*
 But set in order the things *iii. 2.*
 Which are wanting among us.
 Send forth, we pray thee,
 O Lord of the harvest,
 Labourers in all points fitted,
 by thy grace,
 to do the work of that harvest. *Luke x. 2.*

Thou, who art the portion of those who
 wait at thine altar,
 Grant that thy clergy
 may always be enabled rightly to divide,
 and uprightly to walk in,
 the word of thy truth ;
 And let thy people always be ready
 With meek heart and due reverence,
 to receive the same.

O thou great King of all the earth,
 Strengthen and support the
 governing powers,

Ro. xiii. 2. As being thine own ordinance,
 1 Pet. ii. 13. Though man's convenience and will ;
 Ps. lxxviii. 30. Scatter the nations that delight in blood,
 And command wars to cease in all the world.

xlvi. 9. O God, on whom the isles do wait,
 Isa. li. 5. And in whose arm they trust,
 Defend this island, and every part thereof,
 From all calamity, danger, and dearth.

O Lord of Lords,
 And only ruler of princes,
 Be watchful over those
 whom thou hast deputed
 to rule thy world here below ;
 And more especially
 over our gracious Sovereign :

Assist and prosper
 all righteous undertakings,
 And inspire holy and good designs,
 For the advantage of thy church,
 And of all thy people.

Bless us with peace,
 1 Tim. ii. 2. That we may lead quiet lives,
 in all godliness and honesty.

Thou, who distributest among men
 different degrees of power,
 severally, as thou wilt,
 Grant that all persons
 of eminence and authority
 may be eminent for virtue,
 and sincere regard of thy true religion.
 Fill all our counsellors with godly wisdom ;
 Let our nobles support,
 but do nothing against, the truth.

Guide thou our judges and magistrates,
 In the administration of justice,
 To all persons, and in all cases,
 Without preferring one before another,
 Or doing any thing by partiality. 1 Tim. v.
21.
 Give all our people grace,
 to live in subjection
 to the higher powers, for conscience sake. Rom. xiii.
5.
 Bless our husbandmen with fruitful seasons,
 Our fleets with favourable winds,
 Our merchants with successful voyages,
 Our tradesmen with a spirit of honesty and
 content,
 And our artizans, even to the meanest and
 poorest,
 With grace to follow their respective labours
 diligently and patiently,
 for fair and reasonable profit,
 And in humble dependence upon thy blessing.
 As thou art the God,
 Not of us only, but of our posterity,
 Extend, we pray thee,
 Thy blessing to our children ;
 That our sons and our daughters
 may grow up as the young plants,
 And, with their age and stature,
 Increase in wisdom, and virtue, Luke ii.
52.
 and favour, with God and man.
 Thou, who hast commanded
 a due care of our relations,
 And abhorrest all who are
 void of natural affection,
 Be favourable to my kindred,
 Whether by blood or alliance :
 Preserve, among us all,
 Peace, friendship, and tenderness ;
 And make us ever ready
 to seek and rejoice in one another's good.
 O thou, who requirest us
 to love them that love us,
 Pour out thy blessings, great and manifold,
 Upon all my friends and benefactors ;
 All who have done or wish me well
 (Many, perhaps, unknown to me) ;

Ps. xli. 2. Preserve them, O Lord,
 and keep them alive,
 That they may be blessed upon earth,
 And deliver them not
 into the will of their enemies.

1 Tim. v. 8. O thou, who hast pronounced
 that man worse than an infidel,
 who is regardless of his own household,
 Behold, with thy favour, every person
 belonging to this family;
 Yea, let thy peace rest upon my whole house,
 And the Son of Peace ever dwell in it.

Proverbs
 xxvii.
 10. My own friends,
 My father's friends,
 And the children of both our friends,
 Let me never ungratefully
 despise, neglect, or forsake.

O thou, who hast directed us
 to overcome evil with good,
 Rom. xii. 21. And hast expressly commanded
 our prayers

for them that persecute,
 and despitefully use us;
 Pardon and bless all that speak evil of me,
 All that have hated me with, or without a
 cause,

Some of them perhaps even for my good will,
 For speaking distasteful truth,
 Or doing necessary justice;

But, whatever the occasion,
 or the offence, may have been,
 (Which, if given on my part,
 I entreat thee and them to forgive);

Have the same mercy, O Lord,
 on all mine enemies, as on myself;
 And bring them, I beseech thee,
 to thy heavenly kingdom,
 As I hope and pray

 thou wilt at length bring me.
 O thou, who acceptest the intercessions
 Which thy servants offer up

 for each other,
 Remember, I entreat thee, for good,
 As well all those who recommend me

in their prayers,
As those whom I should recommend,
And all who have no friend
to entreat for them particularly.
O thou searcher of hearts,
Who acceptest
the will for the deed,
Be gracious to all them, who,
through just and necessary hindrances,
do not pay thee the public homage
and service of this day ;
To all, whom importunity of business
leaves less at leisure,
and makes less frequent
in the public or private worship of thee,
than they desire, or endeavour, to be ;
Let all these, O Lord,
Partake of thy favour and bounty,
As if they had often and actually pray'd.
Softens and convert those foolish hearts,
Who, through ignorance or prejudice,
contemn thy word and ordinances ;
Who deride thy holy religion,
And wilfully refuse to look unto thee :
Give them a sorrowful sense
of this evil heart of unbelief,
And preserve others from the infection
of their example.
And, for a more effectual check
to such dangerous wickedness,
Assist and prosper all that are employed
in laudable undertakings,
Whereby the glory of thy name,
The increase of thy church,
And the good of mankind,
may be promoted and secured.
Particularly be pleased
to reward, an hundred fold,
All, who bountifully contribute
of their substance
to works of piety and charity.
Arise, O Lord, and have mercy
on all that are in extremity ;
For it is time

Thou shouldst have mercy on them ;
 Yea, the season of pity is come,
 And may thy pity extend to them.
 Once more, I entreat thee,
 to look down, gracious Lord,
 On all ages and conditions of men ;
 Children and young people,
 Middle-aged and declining ;
 The hungry and thirsty,
 The naked and sick,
 Prisoners and strangers,
 Those who have no settled dwelling,
 And those who are destitute of friends
 to bury them when they die :
 All of weak understanding, and
 of discontented, or disturbed minds ;
 All who labour under any temptation,
 or despair of thy mercy ;
 The distress'd in body or soul,
 The fearful and faint-hearted,
 Prisoners, and condemned criminals,
 Orphans and widows,
 Travellers by land and by water,
 Women in the pains of child-birth,
 Captives and slaves,
 All that wander in destitution,
 And all that lie in the agonies of death.
 Ps. xxxvi. 7. Do thou, Lord, save all thy creatures,
 For excellent is thy mercy, O God,
 And the children of men
 shall put their trust
 Under the shadow of thy wings.

Num. vi. 24, 25, 26. **T**HE Lord bless us and keep us ;
 The Lord make his face to shine upon us,
 and be gracious unto us ;
 The Lord lift up the light of his countenance
 upon us,
 and give us peace.

FINALLY, O Lord, I commit
 to thy custody and protection,
 Now and henceforth,
 My soul and my body,
 My mind and my thoughts,

My prayers and all my desires ;
 My mental and bodily functions ;
 My life and my death ;
 My brothers and sisters,
 My kindred and friends,
 My benefactors, and intercessors,
 My neighbours and acquaintance,
 My country, and all mankind.

AN ACT OF PRAISE.

LET us lift up our hearts unto the Lord.
 It is meet, right,
 and our bounden duty,
 That we should, at all times, and in all places,
 By all means, and upon all occasions,
 Remember and extol,
 Sing praises, and give thanks,
 Bless and adore thee,
 O God :
 For thou art the maker and sustainer,
 The keeper and governor,
 The cherisher and benefactor,
 of all things.

To thee, O Lord,
 Father and King Eternal ;
 Fountain of life and immortality ;
 Source of bliss,
 inexhaustible and everlasting ;
 The heaven, and the heaven of heavens,
 Angels, and all the powers therein,
 And we, poor mortals, humbly bow, and say,
 Holy, Holy, Holy, Lord God of Hosts,
 Heaven and earth are full
 of the majesty of thy glory !
 Blessed be the Lord,
 For the essential perfections of his Godhead, Ezek. iii.
 His incomprehensible Greatness, 12.
 His Dominion and Omnipotence,
 His Eternity and Providence,
 His Holiness and Justice,
 His Wisdom and Truth,
 His Goodness and Mercy !

- But, above all,
 2 Tim. i. For the unspeakable riches
 13. of his abundant Grace
 And Love in Christ Jesus !
 I will magnify thee,
 I will worship thee,
 I will serve thee,
 I will love and delight in thee,
 I will entirely devote myself to thee,
 O Lord, my strength,
 Ps. xviii. My rock and my fortress,
 1. My castle and deliverer,
 My helper and defender,
 The horn also of my salvation,
 and my refuge.
-

MONDAY.

- Ps. v. 3. **M**Y voice shalt thou hear betimes, O Lord ;
 Early in the morning will I direct
 my prayer unto thee, and look up.
- Gen. i. 6. **B**LESSED art thou, O Lord,
 9. Who, as on this day, didst create
 The firmament, the heaven,
 and the heaven of heavens,
 inhabited by the celestial powers ;
 angels and archangels,
 cherubim and seraphim :
 Who, as on this day, didst divide and fix
 the waters above the firmament ;
 And those mists and exhalations, whence
 proceed
 Ps. cxlvii. Showers and dew, hail and sleet,
 16. 17. Snow, and hoar-frost, and ice ;
 cxxxv. 7. Clouds brought from the ends of the earth,
 Lightning and thunder,
 Winds, which thou drawest out of thy treasures,
 cxlviii. 8. And storms, which fulfil thy word.
 Then also didst thou separate
 The waters under the heavens,
 And fit them for our use and sustenance.

AN ACT OF CONFESSION.

I ACKNOWLEDGE my wickedness, Neh. i.6.7.
 O Lord,
 And the iniquities of my father's house;
 For we have transgressed,
 and walked contrary
 to thy commandments,
 And dealt very corruptly before thee. Leviticus
 Set not, Lord, my misdeeds, xxvi. 40.
 Nor my secret sins Pa. xc. 8.
 in the light of thy countenance;
 But pardon, I beseech thee, Num.xiv.
 the iniquity of thy servant, 19.
 According to the greatness of thy mercy.
 I have sinn'd, What shall I render unto thee, Jobvii.20.
 O thou preserver of men?
 O blot out my transgressions,
 And remember not my sin; Ps. li. 9.
 Deliver me from going down to the pit,
 For thou hast found a ransom. Job
 O SON OF DAVID, have mercy on me; xxxiii.
 LORD JESUS, do thou help me. 24.
 What, Lord, shall thy servant say?
 That I will pay thee all?
 O no! I most truly
 and sorrowfully confess
 That I have nothing wherewith to pay:
 Forgive me, therefore, I beseech thee.
 Forget me not, O Lord, for ever;
 How long wilt thou hide thy face from me? Ps. xlii. 1.
 How long shall I seek counsel in my soul, 2.
 And be vexed in my heart?
 How long shall mine enemies
 triumph over me?
 Consider and hear me, O Lord my God; 3.
 Lighten my eyes, that I sleep not
 in death;
 Lest mine enemies say, we have 4.
 prevailed against him.
 For, if I be cast down,
 They that trouble me will rejoice at it;
 But my trust is in thy mercy. 5.

A PRAYER FOR GRACE TO KEEP THE COMMANDMENTS.

- Com. I. **R**EMOVE from me, O my God,
All irreligion and profaneness,
Superstition and hypocrisy,
Enthusiasm, and unworthy thoughts
of thee ;
- II. Image worship and idolatry ;
- III. Perjury and vanity ;
- IV. Curses and bitter imprecations ;
- IV. Neglect of public worship,
Irreverence in thy house,
or in the times set apart for thy service ;
- V. Pride and disobedience :
Faction and schism ;
Indifference to relations,
And inordinate love of myself :
- VI. Fierceness and contention,
Malice and cruelty,
Anger and revenge :
- VII. Uncleanliness in action, word, or thought
- VIII. Idleness and extravagance,
Dishonesty and fraud ;
- IX. False testimony and lying,
Reviling and slandering,
Censuring and causeless suspicion ;
- X. All corrupt and impure ideas,
All unbecoming desires.
And, of thy goodness, give me grace,
constantly to serve and please thee,
- I. In reverence and godly fear,
In worthy apprehension of,
And a rational obedience to, thee :
- II. In holy adoration, and spiritual worship,
Confined to thee alone ;
- III. In a strict regard to promises and conversation,
- IV. In blessings, intercessions, and good wishes ;
In attendance at religious assemblies,
In devotion and decency, and exemplary zeal,
through every part of thy service ;
In conscientious improvement
of the times set apart for religious exercises ;

Heb. vi. O let me lay hold upon,
 18. 19. and always find it
 An anchor of the soul both sure and stedfast,
 And which entereth into that
 within the veil.

[AN ACT OF INTERCESSION, AS BEFORE ON SUNDAY.—

AFTER WHICH ADD]

Ps. lxxvii. GOD be merciful unto me, and bless me,
 1. 6. And shew me the light of his countenance,
 And be merciful unto me.
 O God, even my own God,
 Give me thy blessing,
 and receive my supplications.
 Direct my life according to thy word;
 Grant me a devout soul,
 An undefiled body,
 Pure thoughts, orderly desires;
 Matt. viii. And since, if thou wilt,
 2. Thou canst make me whole;
 Lord, renew every part of me, and say,
 I will—be thou clean!

AN ACT OF PRAISE.

Ps. xxxiv. I WILL always give thanks
 1. unto the Lord,
 His praise shall ever be
 in my mouth.
 Exodus For he is the Lord, the Lord God,
 xxxiv. Merciful and gracious,
 6. 7. Long-suffering, and abundant
 in goodness and truth;
 Keeping mercy for thousands,
 Forgiving iniquity, transgression, and sin:
 But who, notwithstanding,
 will by no means clear
 the obstinate guilty;
 Luke ii. Glory, therefore, be to God in the highest,
 14. And on earth, peace.

TUESDAY.

O GOD! thou art my God ;	Ps. lxxiii. 1.
Early will I seek thee.	
Blessed art thou, O Lord,	
Who didst, as on this day,	Gen. i. 9.
Gather together the waters into one place,	
And command the dry land to appear ;	11. 12.
Who didst then also bring forth	
the herb yielding seed,	
And the fruit tree yielding fruit	
after its kind.	
To which Almighty operation	Psalms
we stand indebted	cvii. 24.
For the wonders of the great deep,	Job
And the sea shut up	xxxviii.
as it were with bars :	8.
For lakes, rivers, and fountains ;	
For continents, and islands ;	
Mountains, hills, and valleys ;	
For arable land, and meadows,	
and pastures and forests,	
Which yield us grass, and corn ;	
Herbs, and flowers, and plants,	
For food, and for health ;	
Fruitful trees, for refreshment and pleasure ;	
And the bowels of the earth, rich	
in minerals, and metals.	

AN ACT OF CONFESSION.

W HO can tell how oft he offendeth ?	Ps. xix.
O cleanse thou me from my secret faults.	12, 13.
Keep thy servant also	
from presumptuous sins,	
Lest they get the dominion over me.	
For thy name's sake, O Lord,	xxv. 10.

- Pa. xl. 15. Be merciful unto me,
 for my sins are so great
 that I am not able to look up;
 Yea, they are more in number
 than the hairs of my head,
 and my heart hath failed me.
16. O Lord, let it be thy pleasure
 to deliver me.
- Ps. xvii. Make haste, O Lord, to help me.
 7. Shew me thy marvellous loving kindness,
 Thou that art the Saviour of all
 who put their trust in thee.
- xli. 4. I said, Lord, be merciful unto me,
 heal my soul,
 For I have sinned against thee.
- 1 Kings I have sinned, and done perversely,
 viii. 47, I have committed wickedness.
 48, 49. But lo! I return unto my God,
 With all my heart, and with all my soul.
 Now, therefore, hear thou my prayer,
 And my supplication,
 From heaven, thy dwelling place,
 And, when thou hearest, forgive.
- Luke God be merciful to me, a sinner;
 xviii. 13. Have pity on me, the chief of sinners.
- xv. 18, 19. Father, I have sinned
 against heaven, and before thee;
 And am no more worthy
 to be call'd thy son;
 Make me as one of thy hired servants,
 Though the very last, and lowest.
- Ps. xxx. What profit is there in my blood,
 9. If I go down to the pit?
- xxx. 10. Shall the dust give thanks unto thee,
 Or shall it declare thy truth?
11. Hear, O Lord, and have mercy upon me;
 12. Lord, be thou my helper.
 Turn, I beseech thee,
 my heaviness into joy;
 Put off my sackcloth,
 and gird me with gladness.
13. So shall every good man
 Sing of thy praise without ceasing;
 And I will give thee thanks for ever.

PRAYER FOR GRACE.

TURN, I most humbly pray thee,
 my levity and vain imaginations
 into seriousness and watchfulness;
 My sinful gaiety,
 into holy thoughtfulness;
 My hardness to offend,
 into prudent and godly fear;
 My wanderings and coldness,
 into holy desire;
 My wilful defilements,
 into severity and self-abasement.

[AN ACT OF FAITH, AS ON SUNDAY.—AN ACT OF
 INTERCESSION, AS ON SUNDAY.—THEN PROCEED
 THUS.]

T HE Lord be my keeper;	Ps. cxxi.
The Lord be my defence	5.
upon my right hand;	
The Lord preserve me from all evil,	7.
And set a watch over my soul.	
The Lord preserve my going out,	8.
And my coming in,	
From this time forth for evermore.	
O Lord, thou understandest,	
Thou canst accomplish,	
Thou dost truly and earnestly desire	
the safety and good of my soul.	
I, wretched man,	
have neither understanding to discern,	
Nor power to effect,	
Nor, as I ought to have,	
even will to desire and seek	
my true and best good.	
Do thou, therefore, I entreat thee,	
O my God,	
of thy unspeakable tenderness and love,	
vouchsafe to direct and guide,	
to govern and dispose of,	
Me, and all my concerns,	
In such manner as shall be agreeable to.	
thy wisdom,	
And most expedient for me.	

WEDNESDAY.

Ps. lxxiii. **E**ARLY in the morning
 7, 8. will I think upon thee, O Lord,
 Because thou hast been my preserver.
 Blessed art thou, O Lord,
 Gen. i. 14, Who didst, as on this day,
 16, 19. make two great lights,
 The sun and the moon;
 And didst create the stars also,
 to divide the day from the night,
 And to give light upon the earth,
 And to be for signs, and for seasons,
 The spring, the summer,
 The autumn, the winter,
 And for days and weeks,
 And months and years;
 The greater light to rule the day,
 And the lesser lights to rule the night:
 That they might thus succeed,
 And, as it were, relieve, each other.

AN ACT OF CONFESSION.

Isa. lxiv. **B**EHOLD, thou art wroth,
 5. For we have sinned,
 6. And are all become as an unclean thing;
 For our righteousness and virtues
 are as filthy rags,
 And we fade as a leaf,
 And our iniquities, like the wind,
 have carried us from thee.
 8. But thou, O Lord,
 art still our Father:
 And we are the work of thy hands;
 9. Be not wroth,
 Neither remember our sin,
 For we are still thy people.
 Jer. xiv. For thy name's sake,
 7. Deal mercifully with us; although
 our backslidings are many,
 Whereby we have sinned against thee.
 Thou, O Lord, art in the midst of us,
 And we are called by thy name:

Therefore leave us not,
 O thou hope of Israel.
 Thou Saviour in time of trouble, Jer. xiv.9.
 Why shouldst thou be
 As a stranger in the land,
 And as a way-faring man
 that turneth aside, to tarry for a night
 As a man that is asleep;
 As a mighty man that cannot save?
 Be merciful, we beseech thee,
 to our unrighteousness;
 And our sins, and our transgressions xxx. 34.
 Do thou remember no more.
 Lord, I have been carnal,
 sold under sin; Rom. vii.
 And in my flesh, dwelleth no good thing: 14.
 For the good, which I would, 19.
 I have not done;
 But the evil, which I would not,
 That have I done.
 For I acknowledge and delight in thy law, 22.
 After the inward man;
 But I feel another law in my members, 23.
 Warring against the law of my mind,
 And bringing me into captivity
 to the law of sin.
 O, wretched man that I am! 24.
 Who shall deliver me
 from the body of this death?
 I thank God,
 through JESUS CHRIST our Lord, Rom. vii.
 For that, where sin hath abounded, 25.
 There did his grace v. 20.
 much more abound.
 Thy goodness, O Lord,
 leadeth me to repentance: ii. 4.
 O give me such repentance, 2 Tim. ii.
 to the acknowledging the truth, 25, 26.
 That I may recover myself.
 Let the time past of my life suffice
 to have walked after my own will,
 In lasciviousness, and excess,
 or any sort of luxury.

- i. 19. O Lamb of God,*
 Without blemish, and without spot,
 Who hast redeemed me
 with thy precious blood;
 By that same blood,
 Pity and save me;
 Even for that blood,
 And that name's sake,
 Acts iv. Besides which there is no other
 12. Under heaven given unto men,
 Whereby we must be saved.
 Ps. lxi. God, thou knowest my foolishness,
 5. And my faults are not hid from thee.
 All my desire is before thee,
 xxxviii. 9. And thou hearest all my groanings.
 Let not them that wait on thee,
 O Lord God of Hosts,
 lxix. 6. be ashamed for my cause;
 Let not them that seek thee
 be confounded through me.
 O Lord God of Israel,
 15. Draw me out of the mire,
 that I sink not.
 O let me be delivered from them
 that hate me,
 And out of the deep waters :
 16. Let not the water-flood drown me,
 Neither let the deep swallow me up;
 And let not the pit shut her mouth upon me.

PRAYER FOR GRACE.

PRESERVE me, good God,
 from the deadly sins
 Of pride, envy, anger, excess,
 lewdness, avarice, and sloth;
 And, in their stead, implant and cultivate
 the heavenly virtues—
 humility, mercy, meekness,
 temperance, chastity, contentment,
 and cheerful industry.

* Note C.

AN ACT OF FAITH.

I BELIEVE in the
Paternal love and care of God ;
And in his power
to keep me to salvation :
In the Maker of heaven and earth ; and in
His providence, by which
the world, and all things in it,
are preserved and governed.
Upon **JESUS** I depend, for salvation :
Upon the **CHRIST**, for his holy union ;
Upon the only begotten, for my adoption ;
Upon the Lord, for the wants of nature ;
Upon his immaculate conception and nativity,
for cleansing me from
the corruption in which I was shapen,
And the sin wherein I was conceived.
In his sufferings, I thankfully contemplate
The bitter things I deserved,
But which he condescended to bear
in my stead :
In his Cross,
the curse of the law abolish'd ;
By his Dying,
the sting of death destroy'd ;
In his Grave,
the assurance that our mortal bodies
shall not perish there ;
In his Resurrection,
I see the pledge of my own,
And the first-fruits of all that slept ;
And in his Ascension,
that he will prepare a place for us.
His coming again I assuredly expect,
For receiving to himself all who are his ;
And his judging the world,
At that great day of retribution,
When every man shall be rewarded
according to his works.
In the Holy Ghost, I believe
A power from on high,
By operations supernatural and invisible,
But yet with efficacy undeniable,

Ps. li. 5.
Matt. xvi. 27.
Luke xxiv. 49.

Transforming and renewing
the soul to holiness.
In the Church,
I consider a mystical body,
composed of persons,
Call'd from all quarters of the world,
And united, by
a sound faith, and holy conversation :
In the Communion of Saints,
Who are the true members of this body,
I promise to myself a right,
And mutual participation,
Of sacraments, and other means of grace,
For conferring upon me remission of sins,
And justifying my most steadfast assurance
Of this body being raised
And my whole man translated
to the life everlasting.
For all these things, O Lord,
I rely on thy truth and goodness.
How excellent is thy mercy,
Which hath dealt so bountifully with us !
Establish, I pray thee, my heart in thy word,
that I may keep that good thing,
which I have heard of thee,
concerning thy love,
which is in CHRIST JESUS ;
And let me not be disappointed
of this my hope.

AN ACT OF INTERCESSION.

FURTHERMORE, I entreat thee, O Lord,
That thou would'st remember
Every one for good.
Have mercy upon all,
And be reconciled to all.
Establish tranquillity
Among thy people every where ;
Remove all things that offend,
And make all wars to cease.

Silence the innovations of heresy,
 And fill our hearts
 with thy peace, and thy love.
 O God of our salvation, Ps. lxxv. 3.
 Who art the confidence
 Of all the ends of the earth,
 Crown the year with thy goodness, 12.
 And let thy clouds drop fatness:
 For upon thee do wait the eyes of all, 15.
 And thou givest them their meat in due season.
 Thou openest thine hand, 16.
 And fillest all things living
 with plenteousness.
 Remember thy Holy Church,
 From the one end of the earth
 to the other,
 Which thou hast purchased
 with thy precious blood;
 And settle it upon the firm foundations
 of truth, and peace, and love,
 so long as the world endures.
 Be favourable
 to all men who bring forth the fruits
 of piety and charity,
 in any particular churches:
 Crown all their holy labours with success;
 And the alms they contribute
 to thy needy members,
 Do thou return into their bosoms,
 in rich and heavenly graces;
 Abundantly overpaying
 Their earthly things, with heavenly;
 Their corruptible things, with incorruptible;
 Their temporal, with eternal.
 Shed thy grace upon all
 who devote themselves to thy service;
 And on those, also,
 who use the world in a
 discreet and moderate enjoyment
 of its lawful pleasures,
 Under the constant direction and restraint
 of religion, and godly fear.
 Behold every Christian,
 labouring under affliction, or oppression,

distress, pain, or grief,
and standing in need of thy pity
and assistance.

Grant to the exiled a safe return ;
Health to the sick,
Comfort to the sorrowful,
And liberty to prisoners.

Bless, we beseech thee, all Christian princes,
with whom thou hast entrusted
the government of thy people ;

And especially our Sovereign,
Whose hands, and heart, we implore thee
to strengthen and dispose
to seek the welfare,
and promote the honour and interest,
of our church and kingdom.

Grant safe, honourable, and uninterrupted
peace ;

1 Tim. ii.
2.

That all may lead
quiet and peaceable lives,
in godliness and honesty.

Bless all in authority ;
Counsellors, magistrates,
and commanders by sea and land.

Pour out thy holy spirit abundantly
upon our spiritual fathers,
the bishops and pastors of thy flock,
and the whole clergy :

2 Tim. ii.
15.

Make them all workmen, who
need not be ashamed ;
Rightly dividing the word of truth,
and exemplifying and adorning it,
both by the soundness of their doctrine,
and the integrity of their lives.

Fill our garner's plenteously
with all manner of store ;

Preserve peace and comfort in
families ;

And concord and tender affection in
husbands and wives.

Defend and cherish young children ;
Provide for the instruction,

and good education, of our youth ;

Support the aged under their infirmities ;

Comfort the feeble-minded ;
Gather together the dispersed ;
Disabuse the deceived and seduced ;
Bring back all that have err'd from thy way,
And unite them again
to thy holy and apostolic church.
Be a pilot to those at sea,
a guide to travellers,
a protector to widows,
a father to the fatherless,
a deliverer to the oppressed,
a physician to the diseased.
Extend thy mercy to all criminals, and
To all in tribulation and want ;
But especially to those who are persecuted
For righteousness' sake,
and a good conscience :
That every creature in adversity may feel
thy comforts and compassion.
Be gracious to all my friends, and
Forgive and reform all my enemies ;
And bless all who remember me before thy
throne,
And all who desire
That I should pray for them.
Finally, O Lord, shower down
the riches of thy mercy
upon all thy praying people ;
And grant, to each of them,
All things necessary and expedient
for their present circumstances.
For thou art the friend of the friendless,
The helper of the helpless,
The hope of the hopeless.
Be thou, therefore, all things to all men ;
Thou, who art perfectly acquainted
with each man, and his condition,
his wants, and his desires.
Defend, O Lord, the place wherein I dwell,
And this whole country,
From pestilence and famine,
From earthquake and inundation,
From invasion and civil war.
Close up the rents of schismatical contention ;

- Restrain the rage and cruelty of unbelievers;
 Diffuse into all hearts
 humanity and mutual charity ;
 Col. i. 12. And make us all meet, to be partakers
 of the inheritance of the saints in light.
- Ps. xc. 17. **T**HE glorious majesty of the Lord our God
 be upon us ;
 Prosper thou the work of our hands upon us ;
 Yea, prosper thou our handy work ;
 And be thou, O Lord, my strength,
 my protector, and my guide.
-

AN ACT OF PRAISE.

- 1 Chron. **B**LESSED be thou, LORD GOD of ISRAEL,
 xxix. 10. Our Father, for ever and ever.
11. Thine, O Lord, is the greatness, and the glory,
 And the victory, and the majesty ;
 For all that is in the heaven,
 And in the earth, is thine.
 Thine is the kingdom, O Lord,
 And thou art exalted
 as head above all.
12. Both riches and honour come of thee,
 And thou reignest over all :
 And in thy hand is power and might,
 And in thy hand it is to make great,
 And to give strength unto all.
13. Now, therefore, O Lord, we thank thee,
 And evermore will praise
 thy glorious name.
-

THURSDAY.

- Ps. cxix. **E**ARLY in the morning do I cry unto thee,
 147. For in thy word is my trust.
- xc. 14. O satisfy me with thy mercy,
 and that soon :
 So shall I rejoice, and be glad,
 all the days of my life.

BLESSED art thou, O Lord,
 Who didst, as on this day,
 Command the waters to bring forth,
 The moving creature that hath life;
 The fish, and fowl,
 great whales, and winged birds;
 And didst bless them, and give them power
 to increase and multiply.
 Blessed art thou, O Lord,
 Who didst, as on this day,
 Return to thy Father's throne.
 Set up thyself, O God, above the heavens,
 and thy glory above all the earth: Ps. lvi. 6.
 And, by thy ascension,
 So draw us, that we may henceforth
 set our affections
 on things above, and not on
 things on the earth.
 By that salutary and venerable sacrament,
 Of thy most holy body,
 And most precious blood,
 Which thou, on this day's evening,
 Wert pleased to institute,
 Have mercy upon us,
 And deliver us, good Lord.

Gen. i. 20,
23.

Col. iii. 2.

Matthew
xxvi. 26.1 Cor. xi.
23.

 AN ACT OF CONFESSION.

O THOU, who hast most solemnly declared, Ezek.
 As I live, saith the Lord, xxxiii.
 I have no pleasure in the death of a sinner; 11.
 But would rather, that he should turn
 From his wickedness, and live:
 Turn ye, turn ye,
 From the evil of your ways,
 For why will ye die, O House of ISRAEL? Jer. xxxi.
 Turn us, O good Lord, to thee, 18.
 And so shall we be turned.
 Yea, turn us from all our iniquities,
 That they may not be our ruin. Ezek.
 I have sinn'd, done wickedly, and rebell'd, xviii. 30.
 Even by departing from thy commandments Dan. ix. 5.
 and thy judgments.

Dan. ix. 7. Unto thee, O Lord, belongeth righteousness;
 But unto us confusion,
 Because of our trespass, and sin.

8. O Lord, unto us belong shame and reproach;
 To our kings, to our princes,
 And to our fathers,

16. Because we have sinned against thee.
 But, O Lord, according to thy righteousness,
 I beseech thee, let thine anger be turned
 away,

17. And cause thy face to shine upon me,
 Thy sorrowful and penitent creature.

18. O my God, incline thine ear, and hear;
 Open thine eyes, O Lord,
 And see my affliction.

19. Hear, and forgive;
 And defer not, O my God;
 For thy servant is call'd by thy name.

John ii. 1. And have not I an advocate with thee,
 Even thy only begotten Son,
 JESUS CHRIST the Righteous?

2. O let him be an effectual propitiation for me,
 Who is a sufficient propitiation
 For the sins of the whole world!

Ps. lxxvii. Will the Lord cast off for ever?
 7. And will he be no more entreated?
 Is his mercy clean gone,

And doth his promise fail for evermore?
 9. Hath God forgotten to be gracious,
 And will he shut up
 His loving kindness in displeasure?

10. No, these distrusts arise from
 my own infirmity;
 But I will remember the years
 of the right hand of the Most High:
 I will meditate, also,

11. on thy truth and goodness;
 And comfort myself with thy mercies of old.

A PRAYER FOR GRACE.

O THOU, without whom
 I can do nothing,
 Help me to lay aside every weight, Heb.xii.1.
 And the sin which doth so easily beset me:
 All impurity of the flesh,
 And the pride of life; James i.
 Every motion of the body, and of the mind, 21.
 Which is repugnant to thy holy will.
 Give me humility of spirit, Matt. v.3.
 that mine may be the kingdom of heaven;
 Godly sorrow,
 that I may be comforted;
 Meekness,
 that I may inherit the earth; 5.
 To hunger and thirst after righteousness, 6.
 that I may be filled.
 Grant me to be merciful, 7.
 that I may obtain mercy;
 Pure in heart, 8
 that I may behold thee;
 A maker of peace, 9.
 that I may be call'd a child of thine:
 Prepare me patiently to undergo 10.
 revilings, persecutions,
 and evil falsely spoken,
 For righteousness' sake;
 That my reward may be great in heaven. 12.

AN ACT OF FAITH.

I COME to God, Heb. xi.6.
 In firm belief that he is;
 And that he is a rewarder
 of them that diligently seek him.
 I know that my Redeemer liveth; Job xix.
 That he is the CHRIST, 25.
 the Son of the living God; Matt.xvi.
 That he is, of a truth, 16.
 the Saviour of the world; John iv.
 That he came into the world to save sinners, 42.
 Of whom I am chief. 1 Tim. i. 15.

Acts xv. By the grace of our Lord JESUS CHRIST,
11. We trust to be saved, even as our fathers.

I know, that this frail body
shall rise again,

Job xix. And stand at the latter day
25. upon the earth :

At which time, I stedfastly depend
Ps. xxvii. upon seeing the goodness of the Lord,
15. In the land of the living.

xxxiii.20. MY heart rejoiceth in the Lord,
because I have trusted in his holy name.
By all the endearing titles,
of God, Father, Creator,
Saviour, Mediator, Intercessor,
Redeemer, and Comforter,
Typified by the lamb, and by the dove,
I beseech thee,
Let thy merciful kindness be upon me,
As I put my trust in thee.

AN ACT OF INTERCESSION.

LET us pray, in the peace of the Lord,
for that peace,
which the world cannot give;
which cometh from above,
for the comfort and salvation of our souls.
Let us also beg of God
Peace for all mankind;
Especially for tranquillity, establishment,
and perpetual safety, to his holy Church;
And the agreement, and godly union,
Of Christians with each other.
To this end I implore his blessing,
in a more particular manner,
upon our reverend fathers, the bishops,
all the subordinate clergy,
and all congregations
committed to their charge;
Particularly those that minister
in holy things.

And all the people who dwell
 in this place, under their ministry.
 That God would give
 temperate and healthful weather ;
 kindly and fruitful seasons ;
 quiet and comfortable times.
 That he would accompany, and direct,
 all travellers, by land and by water ;
 That he would make the beds of the sick,
 hear the cries of the oppressed,
 let the imprisoned go free,
 sustain the afflicted and dejected :
 Sanctifying all,
 and, by such means as his wisdom approves,
 Giving a happy issue
 to their respective sufferings.

I will also,
 After the example of the saints before me,
 Commend myself, my life,
 and every action, and event of it,
 to thee, my Lord and my God :
 For unto thee belongeth glory,
 and honour, and worship.
 The Lord is my light, my salvation,
 and the strength of my life ;
 Of whom, then, shall I be afraid ?
 For lo ! I have cast myself,
 My friends, and all that is mine,
 Into the hands of Him,
 Who is able to keep us from falling,
 And to present us faultless,
 Before the presence of his glory,
 with exceeding joy.

Ps. xxvii.
1.

Jude 24.

Even into thy hands,
 My God, and Saviour !
 To whom be glory and majesty,
 dominion and power,
 now and for ever. Amen.

25.

THE grace of our Lord JESUS CHRIST,
 And the love of God,
 And the fellowship of the Holy Ghost,
 Be with me and all men. Amen.

2 Cor. xiii.
14.

AN ACT OF PRAISE.

O LORD, my gracious Creator,
 For that thou hast given me being,
 For that thou hast given me life,
 For that thou hast given me reason,
 For that thy bountiful providence
 hath nourished, preserved, directed, and
 governed me;
 For my education, my civil station, my reli-
 gion;
 For all thy gifts of nature and of grace;
 For my redemption, regeneration, instruc-
 tion in the truth;
 For thy calls to me—thy repeated calls,
 And for thy continuing to repeat those calls;
 For thy forbearance and long-suffering,
 after great provocations,
 upon many occasions, and for many years,
 and even to this very time;
 For every mercy, which I have received;
 For every undertaking,
 in which thou hast prospered me;
 For every good action
 (if any action of mine be good),
 which thou hast enabled me to do;
 For all the enjoyments of this present life,
 And for all thy promises,
 And all my hopes, of a life to come;
 For the advantage
 of indulgent and careful parents;
 For the benefit of able teachers;
 For the kindness of benefactors;
 For the pleasure of friends;
 For the comfort of peaceable neighbours;
 For the satisfaction of
 trusty, frugal, and diligent servants;
 For all, who have at any time
 done me service,
 By their writings, or by their sermons;
 By their discourse, or by their temper;
 By their prayers, or by their example;
 By their advice, or by their reproof;
 By their rewards, or by their punishments;

Nay, perhaps, even
 By their causeless censures, or
 unjust proceedings against me :
 For all these,
 And for all other instances
 of good, done to me,
 Whether ask'd, or unask'd,
 Whether intended, or not intended ;
 Whether known, or unknown ;
 Whether remember'd, or forgotten ;
 Whether with, or against, my own consent ;
 I do, and will, praise thee ;
 I do, and will, bless thee ;
 I do, and will, humbly adore thee,
 and most heartily thank thee,
 this day, and every day of my life.
 O ! what is thy servant, 2 Sam. ix.
 Or what is my father's house, 8.
 That the great and glorious God
 Should look upon such a creature ?
 What shall I render unto the Lord, Ps. cxvi.
 For all the benefits 11.
 That he hath done unto me ?
 For all that mercy, which spar'd me
 When I deserved punishment ?
 For all that patience, which did not disdain
 To wait for my happy change,
 When so much goodness
 should at length lead me to repentance !

HOLY, Holy, Holy, Lord God Almighty, Rev. iv. 8.
 Which was, and is, and is to come : 11.
 Thou art worthy, O Lord, to receive
 Glory, and honour, and power ;
 For thou hast created all things ;
 And, for thy pleasure
 They are, and were created.

FRIDAY.

UNTO thee will I cry, O Lord,
 and early shall my prayer
 come before thee. Psalm
lxxxviii.
13.

- Gen. i. 24. **B**LESSED art thou, O Lord,
 Who didst, as on this day,
 command the earth to bring forth
 the living creature after his kind;
 Cattle, and creeping things,
 and beasts of the earth, after their kind;
 That they might be serviceable to man,
 For food, for clothing,
 And for help in his labours.
26. And who madest man
 after thy own likeness;
 And didst bless him, and give him dominion
 Over the fish of the sea,
 And over the fowls of the air,
 And over all the earth.
 In which wonderful operation, I behold
- Gen. ii. 7. The work of thine own hand, and feel
 That breath of life, which is
 The image of thy own divine mind:
 And I adore thy benignity
8. In the paradise prepared for man;
 Ps. xci. The charge given to thy angels
 11. concerning him;
 The marvellous structure of his body,
 The functions of his heart,
 his speech, and his senses;
- cxxxix. For in all is he fearfully
 13. and wonderfully made.
 But still more useful, and more amazing,
 Are the faculties of his soul:
 Reason, Will,
 Memory, and Conscience.
 How amply also hast thou made provision
 For the exercise of these noble faculties:
 By the natural display of thy power and
 wisdom;
 By a revealed and written law;
 By the oracles of inspired prophets;
 By the melody of holy psalms;
 By the profitable instruction
 of proverbs, and parables;
 By the example and experience
 of faithful records;
 And by sacrifices, the shadows
 of greater and better things to come!

BLESSED art thou, O Lord,
 For that great and precious promise,
 Which thou, in thy mercy,
 Didst vouchsafe to give
 To our fallen parents;
 That the seed of the woman
 Should break the serpent's head:
 And for the punctual accomplishment
 of that promise,
 Which thou, in the fulness of time,
 Wast pleased to make on this day.
 Blessed be thou, O Lord,
 my God, and my Saviour,
 For the holy and bitter sufferings
 of this day!
 O grant, that what thou wert then pleased
 to endure, for fallen and
 wretched men,
 may be effectual, for the regeneration
 and salvation of my soul.

Gen. iii.
 15.

AN ACT OF CONTRITION.

I HAVE rebell'd against the Lord my God, Hos. xiv.
 And have fallen by my iniquity; 1, 2.
 But I will take with me words,
 And will return unto him, and say,
 Take away all my sin,
 and receive me graciously.
 Spare me, good Lord, spare me, Joel ii. 17.
 And give not up thy servant
 to reproach and ruin.
 Be merciful, O Lord, be merciful,
 I beseech thee.
 I have followed after vanities, Jon. ii. 8.
 And forsaken mercy,
 And have been justly cast out 4
 from before thee.
 But, when my soul fainteth, 7.
 I will remember my God,
 And will look again
 toward thy holy temple.
 Who is a God, like unto thee, Micah vii.
 that pardonest iniquity, 18.

- and passeth by the transgression
of thy people?
Thou retainest not thy anger for ever,
Because thou delightest in mercy.
Turn again, then,
19. And have compassion upon me :
Do thou subdue all mine iniquities,
And cast my sins into the depth
of the sea.
20. Yea, perform all thy truth,
And thy goodness, upon thy servant.
Hab.iii.2. O Lord, I heard thy threatenings,
and was afraid ;
I have considered thy works,
and was astonished :
But do thou in wrath remember mercy.
Behold me, Lord, like thy servant of old,
Zech. iii. 4. Clothed with impure garments,
And Satan standing at my right hand :
ix. 11. But do thou, by the blood of thy covenant,
xiii. 1. By the fountain opened for sin
and for uncleanness,
Cleanse me from my wickedness,
and save me, as a brand
iii. 2. plucked out of the fire.
- Luke Father, forgive me, for alas !
xxiii. 34. I knew not what I did,
When I sinned so grievously against thee.
42. Lord, remember me in thy kingdom ;
O lay not my sins to my charge :
But, by thine agony and bloody sweat,
by thy Cross and Passion,
by thy precious Death and Burial,
by thy glorious Resurrection and
Ascension,
And by the coming of the Holy Ghost ;
Ps.lxxxiv. Forgive, O Lord, the offence of thy servant,
2. And cover all my sins.
3. Take away all thy displeasure,
And turn thyself
4. from thy wrathful indignation.
Turn me, O God, my Saviour,
And let thine anger cease ; O quicken me,
That I may rejoice in thee,
And in thy mercy and salvation.

A PRAYER FOR GRACE.

DEFEND me, I beseech thee,
 By thy mighty power,
 And endue me with strength,
 in the inner man, Eph. iii.
 16.
 Effectually to withstand,
 and irreconcilably to abhor, all
 corrupt affections and lusts :
 And help me to grow in grace, 2 Pet. iii.
 And in the knowledge of our Lord 18.
 and Saviour ;
 And let me not be barren in that knowledge,
 but bring forth abundantly Gal. v. 22.
 the fruit of the Spirit :
 Love, joy, peace, long-suffering, 23.
 gentleness, goodness, meekness,
 and forbearance.

AN ACT OF FAITH.

I BELIEVE that thou, O God the Father,
 hast created me :
 Despise not, then, the work of thine own
 hands.
 I believe, that thou hast made me
 In thy own image, after thy likeness :
 Suffer not, then, thy likeness to perish.
 I believe, that thou, O God the Son,
 Hast redeemed me by thy blood :
 Permit not, then, the ruin
 of a purchase which cost thee so dear.
 I believe myself to be called a Christian,
 After thy own name :
 Disregard not, then, the person
 who is named after thee.
 I believe, that thou, O God the Holy Ghost, Tit. iii. 5.
 Hast sanctified me by regeneration :
 Reject not, then, the soul,
 which thou hast admitted to be
 partaker of thy holiness.
 I believe, that thou hast grafted me
 into the good olive,
 O, cut not off the branch
 Which thou hast thus made
 A member of CHRIST's mystical body. Rom. xi.
 17.

Pa. cxix. **T**HINK upon thy servant,
 49. As concerning thy word,
 Wherein thou hast caused me
 to put my trust.
 81. My soul hath longed for thy salvation,
 And I have a good hope,
 because of thy word.
 May'st thou ever be with me, O Lord,
 By thy power, to protect me;
 By thy mercy in CHRIST, to save me;
 By thy truth and holy scripture,
 to instruct and comfort me;
 By the grace of thy holy Spirit,
 to renew and quicken me,
 now, and for ever.

EXALTED Saviour, have
 a saving influence over me;
 Sanctify me by thy spirit; and let
 Phil. iv. 7. the peace of God,
 Which passeth all understanding,
 Keep my heart and mind,
 In the knowledge and love of God.

[AN ACT OF INTERCESSION, AS BEFORE ON
 WEDNESDAY.]

AN ACT OF PRAISE.

GLORY to thee, gracious and merciful God,
 Who, when miserable man
 Had, by transgressing thy commandments,
 forfeited thy favour,
 and utterly lost himself,
 Didst not disdain, nor forsake him,
 in his forlorn condition;
 But, by many admirable methods,
 Didst visit and pity him:
 As a compassionate and tender father,
 Sustaining him with thy great
 and comfortable promise,
 That the seed of the woman
 should break the serpent's head;
 Opening a door of faith and of repentance:

And, in the fulness of time,
 Sending out of thy bosom
 Thy CHRIST, the Son of thy love,
 To take upon him the seed of ABRAHAM ;
 That, by his spotless and holy life,
 He might fulfil the law ;
 And, by the sacrifice of himself,
 Take away the curse and sting of death.
 O ! infinitely wise and good God,
 Who hath left no expedient untry'd,
 For bringing lapsed mankind
 back again to happiness,
 And making them partakers of
 thy divine nature and everlasting glory !
 O thou, who hast borne such ample testimony
 to the truth of thy Son's Gospel,
 By miracles manifold and numberless ;
 By the holy and memorable lives
 of thy saints and servants ;
 By their invincible patience
 under torments and death ;
 By the conversion of a world
 blinded with ignorance, prejudice,
 and sensuality,
 To the obedience of the faith :
 And all this accomplished
 without the assistance
 of wealth, or power, or eloquence,
 or force of arms !
 Blessed and magnified, exalted and adored,
 be thy glorious name for ever and ever.
 May the memory, and every mention,
 of these inestimable instances
 of thy wondrous love,
 Fill every heart with joy and thankfulness,
 In all places, and throughout all generations.

WORTHY art thou, O Lord, Rev. v. 9.
 to take the book,
 And to open the seals thereof ;
 For thou wast slain,
 And hast redeemed us to God by thy blood. 12.
 Worthy is the Lamb that was slain,
 to receive power and riches,

- and wisdom and strength,
And honour, and glory, and blessing.
Therefore unto Him
13. that sitteth on the throne,
And unto the Lamb,
Be blessing and honour,
And glory and power,
for ever. Amen.
Yea, salvation be ascribed to our God,
Who sitteth on the throne,
and to the Lamb.
vii. 10. Salvation, and wisdom, and thanksgiving,
and honour, and power, and might,
for ever and ever. Amen.
-

SATURDAY.

- Isaiah
xxxiii. 2. O LORD, be gracious unto us,
For we have waited for thee.
Be thou our arm every morning,
And our salvation in the time of trouble.
- Gen. ii. 2. BLESSED art thou, O Lord,
Who, as on this seventh day,
Didst rest from thy works of creation;
3. And didst bless and hallow it,
For a memorial of the same;
Exodus
xxxl. 13. For a sign of the covenant
made with thy peculiar people;
Deut. v. 14. 15. For a thankful remembrance
of their release from Egyptian bondage:
O may I always most thankfully acknowledge
my absolute dependence on thee,
And thy great goodness and bounty
to me and all thy creatures;
May I always adore and bless thee
For all the gracious dispensations
of thy Providence,
and wonderful mercies and deliverances
vouchsafed unto thy church and people
in all ages.

Blessed art thou, my God and my Saviour, Matt. xii.
40.
 Who condescended to lie this day
 in the bowels of the earth ;
 And to be like unto them that are slain, Psalms
lxxxviii.
 who sleep in the grave,
 and pass out of remembrance. 4.
Rom. vi. 4.
 Give to me, Lord, and to all
 who are baptized in thy name,
 Grace so to mortify our corrupt affections,
 That we may, by thy merits,
 through the grave and gate of death,
 pass to a joyful resurrection.

AN ACT OF CONFESSION.

O MY God, I am ashamed, and blush Ezra ix.
6.
 to lift my face unto thee ;
 For my iniquities are increased,
 and my trespass is grown unto the heavens.
 From the time of my youth until this day
 have I been in trespass,
 and cannot stand before thee.
 My sins are more in number
 than the sand of the sea,
 So that I am not worthy
 to look up to heaven ;
 Neither is there any rest in my soul,
 Because I have provoked thee, my God,
 to wrath,
 And have done that which is evil in thy sight,
 By resisting thy will,
 and disobeying thy commandments.
 Now therefore, behold, I bend my knees,
 and humbly implore thy mercy.
 I have sinned, O Lord, I have sinned,
 But I acknowledge
 my manifold transgressions.
 Good Lord, destroy me not,
 nor cut me off in my sins ;
 Neither condemn me to the prisons
 of darkness.
 Shew forth thy infinite loving kindness
 upon thy unworthy servant :

- So shalt thou save me
in the multitude of thy mercies ;
- Ps. lxxi. So shall my mouth be filled with thy praise,
7. and I will sing of thy glory and honour.
- Matthew Lord, if thou wilt, thou canst make me clean ;
viii. 2. Speak the word only,
and thy servant shall be healed ;
- Mark iv. Lord, save me.
38. JESUS, thou Son of DAVID,
have mercy on me !—
- Mark x. Say unto my soul,
47. Thou art loosed from thine infirmity ;
- Luke O say, My grace is sufficient for thee.
xiii. 12. Remember not my old sins,
2 Cor. xii. But have mercy upon me,
9. for I am come to great misery.
- Ps. lxxix. Help me, O God of my salvation,
8. for the glory of thy name ;
O deliver me, and be merciful to my sins,
for thy name's sake.
- 2 Pet. i. 5. Impart to me thy grace,
That I may add to faith, virtue ;
6. And to virtue, knowledge ;
And to knowledge, temperance ;
And to temperance, patience ;
And to patience, godliness ;
7. And to godliness, brotherly kindness ;
And to brotherly kindness, charity.
9. That so, not forgetting
that I have been purged
from my old sins,
10. I may be fruitful in good works,
and give all diligence,
to make my calling and election sure.

AN ACT OF FAITH.

- Ps. ciii. I BELIEVE in thee, O God the Father ;
13. And that, even as a father pitieth
his own children,
So wilt thou pity us, O Lord.
- I believe in thee, the only Son, our Lord ;
- Ps. cxxiii. And, as the eyes of servants
2. look unto the hands of their masters,

Even so shall our eyes wait upon thee,
until thou have mercy on us.

I believe, that CHRIST is
the very Lamb of God :

O Lamb of God, that takest away John i.29.

the sins of the world,

Take away mine, I beseech thee.

I believe, that JESUS CHRIST
came into the world to save sinners : 1 Tim. i.

O thou gracious Saviour, 16.

Save me, a miserable sinner,
yea, even the chief of sinners.

I believe, that CHRIST came to seek
that which was lost :

O thou, who camest Luke xiv.
to seek that which was lost, 10.

Suffer not me to perish,
whom thou hast found,
and brought into thy fold,
and ransomed from destruction.

I believe, that the Holy Ghost
is the Lord, and giver of life :

O thou, who hast breathed into me the
breath of life,

Grant that I receive not this living soul
in vain.

I believe, that the Spirit

Sanctifieth the heart by his grace :

Grant that I never resist, or quench, or defeat,
his sanctifying operations.

I believe, the same Spirit maketh intercession Rom.viii.
with groanings which cannot be uttered : 26.

Let me, O God, have a part in the benefit
of that intercession.

O UR fathers hoped in thee, Ps. xxii.
They trusted in thee, 4. 5.
and thou didst deliver them..

They call'd upon thee, and were holpen ;

They put their trust in thee,
and were not confounded.

As thou didst heretofore
deliver our forefathers ;

So do thou now deliver us,
who likewise put our trust in thee.

[AN ACT OF INTERCESSION, AS ON THURSDAY.
THEN ADD.]

MAY the power of the Father
govern and protect me!
May the wisdom of the Son
teach and enlighten me!
May the influence of the Holy Ghost
renew and quicken me!
Lord, I beseech thee, watch over my soul;
Strengthen and sustain my body;
Exalt and refine my appetites;
Compose my passions;
Regulate my manners;
Bless my undertakings;
Fulfil my petitions;
Suggest to me holy thoughts;
Pardon what is past;
Direct me in what is present;
Prepare me for what is to come.

NOW unto Him, that is able to do
exceeding abundantly,
Above all that we can ask or think,
according to the power that worketh in us,
Unto him be glory in the church,
by CHRIST JESUS,
throughout all ages,
world without end. Amen.

MEDITATIONS AND PRAYERS FOR THE EVENING.

WITH the closing of the day,
I render hearty thanks
to thee, my God,
for thy good Providence;
And as the evening draws on,
be pleased thou to make it tranquil:
But, as each day has its evening,
so likewise hath human life;
And, as the evening of life is age,
O make thou this also comfortable!

**Cast me not away in the time of age ; Ps. lxxi.
neither forsake me 8.
when my strength faileth me ;
but even to hoary hairs do thou carry me ! Isa. xlv.
Thou hast made 4.**

and hast sustained me hitherto;
Continue still thy support.
Abide with me, O Jesus,
For the time is far spent;
Yea, the shadows of the evening appear,
and the day is declining upon me.
Let thy strength be made perfect in my
weakness:

Luke
xxiv. 39.
Jer. vi. 4.

For, as the day,
so life is near its end—
A life, wherein we scarcely live.
The night comes on apace :
So doth that death,
of which night is the image ;—
A night, after which, in this world,
we must expect no morning.
In constant remembrance whereof,
I earnestly entreat thee, blessed Lord,
To order such an end of this life for me,
as may be truly Christian ;
acceptable to thee,
perfectly void of sin and shame,
and, so far as thou seest fit,
free from extreme pain.
So gathering me to thy elect,
in peace and innocency,
At thy own time, and after thy own way :
Only let it be free from guilt and from
reproach.

LET me always be mindful,
That the days of darkness are many.
And let this thought excite me
to finish my work with diligence,
before night overtake me,
wherein no man can work.
Judgment moves also towards me;
Grant me, good Lord, a favourable issue
at that most awful tribunal.

Ecc. xi.
8.

John ix.4.

- Psalms** **I** WILL lift up my hands by night
cxxxiv. in the sanctuary,
 2, 3. and will praise the Lord.
 The Lord hath commanded his loving kindness
 in the day time ;
xlii. 10. And in the night season also
 my song shall be of him,
 and my prayer unto the Lord of my life.
lxiii. 5. As long as I live will I magnify thee,
 and lift up my hands in thy name.
cxli. 2. O let my prayer be set forth
 in thy sight, as the incense ;
 And the lifting up of my hands
 as the evening sacrifice.

- B**LESSED art thou, O Lord,
 Our God, and the God of our fathers ;
 Who hast ordained the succession
 of light and darkness ;
Ps. cxlix. Who makest thy saints
 5. to rejoice upon their beds ;
 And who hast delivered me from
 the perils of the past day.

MEDITATIONS AND PRAYERS FOR NIGHT.

- W**EARIED with the labours
 and cares of the day,
 I come to thee, my God,
 for peace and repose,
 and refreshment to drooping nature.
Ps. cxxi. Defend me throughout this night,
 4, 7. O thou Keeper of ISRAEL,
 that neither slumberest nor sleepest ;
 Save me from all manner of evil :
 Yea, do even thou preserve my soul.
 O, most kind and merciful Lord,
 Let this season of rest
 be an entire cessation to me,
 as well from sin,
 as from labour and sorrow ;
 And suffer not any thought
 to surprise my unguarded mind,

which is capable of displeasing thee:

Let not sensual feelings disturb,

But rather my reins chasten, me, Ps. xvi. 8.

in the night season ;

That my sleep may be composed,

and quiet from worldly and impure

imaginations.

Thou, O Lord, beholdest the wakefulness

of those enemies, which are by me unseen ;

And my weakness to resist them

is not hid from thee.

Take me, then, under the covering Ps. xci. 4.

of thy wings ;

And let thy loving kindness, and thy truth, xl. 14.

always preserve me.

And, after such rest

as thou seest proper for me,

Raise me up again, to make my prayer, xxxii. 7.

In a time, when thou mayst be found :

That so I may begin my every day with thee,

By setting forth thy benignity,

and dedicating myself anew

to thy service.

AT BED-TIME.

INTO thy hands, O Lord,
I commend myself,
my spirit, my soul, and my body;
For thou hast created and redeem'd them,
O Lord, thou God of truth.
Together with me, take also
under thy fatherly care and protection,
All that are near or dear to me,
And all that thou givest me leave to call mine.
For all these are the gifts
of thy bountiful hand
to thy poor unworthy servant.
Preserve my lying down and my rising up,
from this time forth,
and even for evermore.
Make me to remember thee in my bed,
And to think upon thee
when I am waking.

xxxi. 6.
1 Thess.
v. 23.
Ps. cxxi.
8.
lxxiii. 7.

- lxxvii. 6. Then let me commune with my own heart,
and search out my spirits :
cxxxix. For thou art about my path,
2, 18. and about my bed ;
And, when I awake,
I am present with thee.
iv. 9. Meanwhile, I lay me down in peace,
and take my rest ;
For it is thou, Lord, only
That makest me dwell in safety.
-

SHORT EJACULATIONS,

FIT FOR SEVERAL PARTS, AND PARTICULAR HOURS
OF, THE NIGHT, AND OF THE DAY.

- Job xxxv. 10. O THOU, who inspirest thy saints
with songs in the night,
Psalms And givest wholesome sleep to thy beloved ;
cxxxvii. Whose name I will think of
3. in the night season,
cxix. 55. and will keep thy law :
Let thy protection and mercy be upon me ;
And let the prayers and thanksgivings
come up to thee,
cxxx. 6. which my soul poureth out,
when it fleeth unto the Lord,
before the morning watch.

O THOU, who for us men,
and for our salvation,
Didst vouchsafe to be born,
while shepherds were watching
their flocks by night :

- Tit. iii. 5. Grant me to be born again,
Gal. iv. 19. By the daily renewing of the Holy Ghost,
Eph. iv. 13. Till CHRIST be formed in me,
unto a perfect man ;
and save me.

ABOUT SUN RISING.

O THOU, who, early in the morning,
 about the rising of the sun,
 Didst leave thy tomb,
 and arise from the dead;
 Raise me, I pray thee,
 to walk in newness of life;
 By such daily exercises
 of repentance and virtue,
 as may keep me dead unto sin,
 and alive unto God, through thee;
 and save me.

Luke
 xxiv. 1.
 Mark xvi.
 2.
 Rom. vi.
 4.

NINE IN THE MORNING.

O THOU, who, at the third hour
 of the day,
 Didst pour out from heaven upon thy apostles
 the miraculous gift of the Holy Ghost;
 Take not away from us
 the comforts of that Spirit,
 But fill our hearts with the riches of his grace;
 and save us.
 O thou, who, about this hour,
 didst, with invincible meekness
 and patience,
 Stand before Pilate's bar,
 and suffer a malefactor
 to be released before thee;
 Grant us, in all our sufferings
 for the testimony of thy truth,
 and of a good conscience,
 To consider and imitate thee;
 and save us.

Acts ii. 15.

Mark xv.
 15.

TWELVE AT NOON.

O THOU, who, at the sixth hour
 of the sixth day of the week,
 Didst nail the sins of the world
 with thy body to the cross:
 Blot out the hand-writing of our sins,
 which is against us,
 and save us.

Matthew
 xxvii. 45.

Col. ii. 14.

Acts x. 9. O thou, who, at the same hour of the day,
 Didst reveal from heaven,
 a sheet fill'd with living creatures,
 16. Figuring thereby to PETER
 thy universal Church :
 Gal. ii. 15. Grant that we, sinners of the Gentiles,
 Who have been received into that mystical
 sheet,
 May with it at length
 be taken up into heaven;
 and save us.

ONE AT NOON.

John iv. 62. O THOU, who, at the seventh hour,
 Didst command the fever
 to leave the nobleman's son :
 Allay all the distempered heats
 of our appetites and passions,
 And heal every sickness of our souls ;
 and save us.

THREE AFTER NOON.

Mark xv. 34. O THOU, who didst vouchsafe,
 about the ninth hour of the day,
 Heb. ii. 9. To suffer death for the sins of men :
 Col. iii. 6. Mortify in us all things contrary to thy will,
 That we also may be crucified unto the world;
 and save us.
 Acts iii. 1. O thou, who, at this solemn time of prayer,
 Didst magnify the power of thine apostles,
 by the cure of the impotent man,
 at the gate of the temple ;
 x. 30. Who didst also, at this hour,
 manifest thyself to CORNELIUS,
 praying in his own house :
 Hear us, O Lord, in this, and every hour,
 whether of public or of private prayer,
 And grant the desires and petitions
 of thy servants,
 as thou knowest to be most expedient;
 and save us.

FOUR AFTER NOON.

O THOU, who, about the tenth hour
of the day,
Didst fill thy apostle **ANDREW** with joy,
for having found the **MESSIAS**:
Discover thyself to us who seek thee;
Fill us with the same holy joy
for finding thee;
And admit us to come and abide with thee,
the remainder of this day, and of our life;
and save us.

John i.35.
40.

John i.35.

40.

FIVE AFTER NOON.

O THOU, who didst deign,
even at the eleventh hour,
To send labourers into thy vineyard,
and to pay them
after they had stood long idle :
Be likewise gracious
unto all that turn to thee, though late,
even at the eleventh hour of life ;
And give us all grace, to make up
the time which we have mis-spent or lost ;
and save us.

Matthew
xx.6,7.

**Matthew
xx.6,7.**

SIX AFTER NOON.

O THOU, who, at the hour of the Passover, Matt.
Didst institute xxvi. 20.
the sacrament of thy Supper,
A holy and perpetual memorial
of thy body and blood :
Make us thankful partakers of the same ; 1 Cor. xi.
That we may eat and drink thereof, 23, 29.
Never to condemnation,
But always to the obtaining
remission of our sins,
and all other benefits of thy passion ;
and save us.

O THOU, who wast, about this hour,
taken down from the cross,
and laid in the sepulchre :

**O THOU, who wast, about this hour,
taken down from the cross,
and laid in the sepulchre :**

**Destroy in us, we beseech thee,
all disobedience;
Cover our sins with thy good works,
and save us.**

FROM SIX TO NINE IN THE EVENING.

John xiii.
30. **O** THOU, who, when night drew on,
Didst permit thy own disciple
to betray thee to wicked men ;
Enable us to imitate,
under all injuries and oppressions,
That meekness which allowed the traitor's
Matt.
xxvi. 49. kiss,
50. And surrendered thy person to those
whom thy word had destroyed ;
and save us.

O thou, who didst visit
thy assembled apostles,
John xx. And, by breathing on them,
22. didst impart the Holy Ghost,
and a power of remitting sins :
Grant us the blessing of that power,
for the loosing and remitting
of our offences ;
and save us.

MIDNIGHT.

Ps. cxix. **62.** **O** THOU, who didst, at midnight,
raise the prophet DAVID,
and enable PAUL and SILAS
to sing praises to thee,
Acts xvi. because of thy righteous judgments :
25. Make us to think upon thee
with gladness in our beds,
Ps. xviii. Whose presence maketh darkness to be light ;
28. and save us.

O thou, who hast compared
thy second coming
to that of a bridegroom at midnight:
Let the sound,
Behold the bridegroom cometh,
Be constantly in our ears;

And grant, that we may always
be in readiness,
with oil in our lamps,
to go out and meet him ;
and save us.

BETWEEN MIDNIGHT AND MORNING.

**O THOU, who, by the crowing of the cock, Luke
Didst call back thy fallen Apostle xxii.
to a sense of his sin and infirmity: 61, 62.**

Grant us, like him,
to take warning by the same signal,
To retire into ourselves,
and weep bitterly for our offences,
and then do thou accept our repentance ;
and save us.

O thou, who hast foretold,
That thou wilt return to judgment,
in an hour that we are not aware of:

Matt.
xxiv.50.

Grant us grace to watch and pray always,
That, whether thou shalt come
at even, or at midnight.

Luke xxi.
38.

or at the cock crowing,
or in the morning,

Thou mayst find us in the number
of those servants,
who shall be blessed
for watching for their Lord;
and save us.

TOWARDS BREAK OF DAY.

O THOU, who formest the light,
and bringest back the morning,
Causing thy sun to rise
on the evil and on the good :

Matt. v. 46.

Scatter the darkness of our ignorance,
by the knowledge of thy truth ;
That in thy light we may see light ;
And lift up the light
of thy countenance upon us.

Ps. xxxvi.
9.

**The light of grace here,
and the light of glory hereafter.**

SUPPLEMENT.

[From "THE BOOK OF COMMON PRAYER," with
slight alterations.]

PRAYERS IN SICKNESS.

PRAYER FOR RECOVERY.

O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon me, as I most earnestly desire pardon and forgiveness. Renew in me, most gracious Father, whatsoever hath been decayed by the artifice and malice of Satan, or by my own carnal will and frailness; consider my contrition, accept my tears, and assuage my pain, as shall seem to thee most expedient for me. And, forasmuch as I put my full trust only in thy mercy, impute not to me my former sins, but strengthen me with thy blessed Spirit; and when thou art pleased to take me hence, O receive me into thy kingdom, through the merits of thy dearly beloved Son, Jesus Christ our Lord. Amen.

PRAYER WHEN THERE APPEARETH SMALL HOPE OF RECOVERY.

O Father of mercies, and God of all comfort, our only help in time of need; I fly unto thee for succour in this my great weakness of body. Look graciously upon me, O Lord; and the more the body decayeth, strengthen me, I beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give me unfeigned repentance for all the errors of my past life, and steadfast faith in thy Son Jesus; that my sins may be done away by thy mercy, and my pardon sealed in heaven, before I go hence, and be no more seen. I know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise me up, and grant me a longer continuance in this life. Yet, forasmuch as in all appearance the time of my dissolution draweth near, so fit and prepare me, I beseech thee, against the hour of death, that, after my departure hence in peace and in thy favour, my soul may be received into thine

everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

PRAYER FOR A PERSON IN SICKNESS.

Hear us, almighty and most merciful God and Saviour! Extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him, that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That, if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory; or else, give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

PRAYER FOR A PERSON AT THE POINT OF DEATH.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; I humbly commend the soul of this thy servant into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, I pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this depraved and miserable world (through the lusts of the flesh, or the wiles of Satan), being purged and done away, it may be presented pure and without spot before thee. And teach all who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain their own condition is; that we may all so number our days, and apply our hearts to holy and heavenly wisdom, as in the end to be received into life everlasting; through the merits of Jesus Christ, thine only Son, our Lord. Amen.

PRAYER FOR SURVIVORS.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die

eternally: who also hath taught us (by his holy apostle, St. Paul,) not to be sorry, as men without hope, for them that sleep in him: we meekly beseech thee, O Father, to raise us from the death of sin into the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother [or sister] doth; and that, at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

PRAYER FOR A SICK CHILD.

O Almighty God, and merciful Father, to whom alone belong the issues of life and death, look down from heaven, I humbly beseech thee, with the eyes of mercy upon my child, now lying upon the bed of sickness. Visit him [or her] O Lord, with thy salvation; deliver him [or her] in thy good appointed time, from bodily pain; and save his [or her] soul for thy mercies' sake: that, if it shall be thy pleasure to prolong his [or her] days here on earth, he [or she] may live to thee, and be an instrument of thy glory, by serving thee faithfully during life; or else receive him [or her] into those heavenly habitations, where the souls of all who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the sake of thy Son, our Lord Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. Amen.

PRAYERS TO BE USED AT SEA.

THE CONFESSION.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail those manifold sins and wickedness, which we, from time to time, most grievously have committed, in thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and

are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever, hereafter, serve and please thee in newness of life, to the honour and glory of thy name; through Jesus Christ our Lord. Amen.

IN STORMY WEATHER.

O, most glorious and gracious Lord God, who beholdest all things; look, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is now ready to overwhelm us: save, Lord, or we perish. O send forth thy word to restrain the raging winds, and the mighty billows; that we, being delivered from this distress, may live to serve thee, and to glorify thy name. Hear, Lord, and save us, for the infinite merits of thy Son, our Lord and Saviour Jesus Christ. Amen.

THANKSGIVING.

O most mighty and gracious God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so wonderfully preserved. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thee; that we may learn, even from them, hereafter to obey thy commands, and to do thy will. We therefore bless and glorify thy name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us, now and ever, as truly sensible of thy mercy, as we were then of danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all our life, through Jesus Christ our Lord and Saviour. Amen.

A HYMN OF PRAISE AND THANKSGIVING AFTER A
DANGEROUS TEMPEST.

O come, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble.

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost ; &c.

NOTES.

NOTE A.—Page 54.

TYPES of the Messiah: Adam, Melchizedek, Isaac, Jacob, Joseph, Moses, the High Priest, Joshua, David, &c.; the Paschal Lamb, the Manna, the Rock in Horeb, the Mercy Seat, the Brazen Serpent, &c. "A 'Type' is a rough draught, a less accurate model, from which a more perfect image or work is made. Types, or typical prophecies, are things which happened or were done in ancient time, and are recorded in the Old Testament, and which are found afterwards to describe or represent some thing which befel our Lord, and which relates to him, and to his Gospel."—*Jortin*.

NOTE B.—Page 54.

Many of the "WORKS" of Jesus Christ possess a two-fold evidence—**MIRACLE** and **PROPHECY**: they have a character, so extraordinary and inimitable, as to authenticate, and so strikingly appropriate, as to beautifully harmonize with and illustrate, His sacred mission. This transcendent character has been briefly sketched by *Dr. Jortin*:

The *Miracles* of Christ, were *Prophecies*, at the same time. They were such miracles as in a particular manner suited his character; they were significant emblems of his designs, and figures aptly representing the benefits to be conferred by him upon mankind, and they had in them, if we may so speak, a spiritual sense.

He cast out evil spirits, which, by the Divine Providence, were permitted to exert themselves at that time, and to possess many persons. By this He shewed that he came to destroy the empire of Satan, and seemed to foretell, that whosoever his doctrine should prevail, idolatry and vice should be put to flight.

He foresaw that the great and popular objection to him would be, that he was a Magician, and therefore he confuted it before hand, and ejected evil spirits, to shew that he was in no confederacy with them.

The miracle which he first wrought, and which on that account, was remarkable, was his turning water into wine at a marriage feast.

There arose in the church, from ancient times, sets of heretics, who condemned wine, and the use of animal food, and marriage; and not only heretics, but the orthodox also, ran into extravagant notions of the same kind, crying up

celibacy and a solitary life beyond measure, together with rigid and uncommanded austerities and macerations of the body. Christ, therefore, as we may conjecture, was present at this feast, and honoured it with this miracle, that it should stand in the gospel as a confutation of these foolish errors, and a warning to those who had ears to hear, not to be deluded by such fanatics: St. John, who records this miracle, lived to see these doctrines adopted and propagated.

He gave sight to the blind, a miracle well suiting him who brought immortality to light, and taught truth to an ignorant world.—No prophet ever did this miracle before him, as none ever made the religious discoveries which he made. Our Saviour himself leads us to this observation and sets this miracle in the same view, saying upon that occasion, I am the light of the world; I am come into this world, that they who see not, may see.

He cured the deaf, and the dumb, and the lame, and the infirm, and cleansed the lepers, and healed all manner of sickness, to shew at the same time, that he was the physician of souls, which have their diseases corresponding in some manner to those of the body, and are deaf, and dumb, and impotent, and paralytic, and leprous, in the spiritual sense.

He fed the hungry multitudes by miracle, which aptly represented his heavenly doctrine, and the gospel preached to the poor, and which he himself so explains, saying I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever. The fig tree, which, with all its fair appearance, was destitute of fruit, and died away at his rebuke, was plainly a figure of the Pharisaical religion, which was only outside show; and of the rejection and fall of the Jewish nation.

At his direction the disciples twice cast the net, and had an astonishing draught of fishes, when without him they had long tried in vain, and caught nothing; an image of the success which they should have when they became fishers of men, as he himself explained it.

In the miraculous draught related in the twenty-first of John, the number of fishes was one hundred and fifty and three, which is the number of the sorts of fishes then known. This was an indication, that persons of all nations and conditions should enter into the church.

His rebuking the winds and waves into silence and peace may be considered as an emblem of his spiritual victories over the mad rage of Jews and Gentiles, and his walking upon the sea seems to have been a prelude of the amazing progress of his gospel, which crossed the expansive ocean, and reached the remotest lands.

He raised the dead, a miracle peculiarly suiting him, who at the last day should call forth all mankind to appear before him; and therefore when he raised Lazarus, he uttered those majestic words: I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live.

He performed some miracles upon persons who were not of his own nation, and it was so ordered by Divine Providence, that these persons, as the Centurion, the Syrophenician woman, the Samaritan leper, should shew a greater degree of faith and of gratitude than the Jews to whom the same favours were granted. This was an indication that the gospel should be more readily received by the Gentiles than by the Jews, and this our Saviour intimates, saying, when he had commended the Centurion's faith, *Many shall come from the east and west, from the north and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into utter darkness.*

He cured some persons at a distance, without visiting or seeing them, to shew that he should convert and save by his sacred word those who should not see or converse with him here on earth.

The darkness which was spread over the land shewed the spiritual blindness of the Jews, which continued when the gospel shone in the Gentile world, and was an omen of their destruction.

The veil of the temple, which was rent in twain from the top to the bottom, portended the abolition of the ceremonial law, and of the separation between the Jews and Gentiles, and an entrance for believers by the death of Christ into the holy of holies.

The earthquakes at the death and resurrection of Christ shewed the great revolutions which should come to pass in the establishment of the gospel, and in the fall of Judaism and Paganism; for in the sacred writers great changes in the political world are foretold and denoted by earthquakes, by shaking heaven, and earth, and sea, and dry land.

NOTE C.—Page 72.

"Under the Law, a 'LAMB' was offered for a sin-offering; and thus an atonement was made for transgressions. John the Baptist calls Christ *the Lamb of God who taketh away the sins of the world*. And St. Peter tells Christians that *they are redeemed by the blood of Christ, as of a lamb*. Hence we infer and conclude that the lamb was a type of Christ; and, upon considering it, we find that it has all that can be required to constitute a type; for it is, in many respects, a very just and lively representation of Christ: the lamb died for no offence of its own, but for the sin of others; so did Christ. The lamb could not commit sin by its nature, nor Christ by his perfection. The lamb was without bodily spot or blemish; Christ was holy and undefiled. A lamb is meek and patient; and such was the Son of God."—*Jortin*.

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